

Canadian ministers to refugee churches

Henry de Jong

GUASIMO, Honduras — The church in Honduras is growing fast through the influx of Nicaraguan refugees. Sometimes whole congregations find themselves transplanted to Honduran refugee camps. And the pastors who fled Nicaragua naturally pick up their work again in these camps. Congregations are formed and the Word of God lives on.

These churches must be careful,

however. Marxism continually threatens to undermine the Word. John Span left the comforts of Canada behind last December to work against that threat.

John Span is a member of the Burnaby Christian Reformed Church in British Columbia. He had some time on his hands between the completion of his masters degree at Regent College and the start of work this summer for the 100 Huntley Pavilion of Promise at Expo '86.



Honduran doctor examining Nicaraguan refugees in a clinic outside the refugee camp.

John called around to see if there were any volunteer jobs available. A month later he was living in a refugee camp in Guasimo, Honduras.

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Thinkbit

One of the advantages of being disorderly is that one is constantly making exciting discoveries.

A.A. Milne

Day care homes provide Christian setting

Jeff Adams

CALGARY, Alta. — There is a large condominium development, filled with young families in which often both parents work, across the road from Emmanuel Christian Reformed Church.

The housing development and others like it convinced Emmanuel to establish the Sonshine Day Home Project.

Begun last November, the project offers day care for seven neighbourhood children. The youngsters don't gather in the church (a proposal for a full-scale day care centre was rejected); instead, they are assigned to Christian women who are paid to provide morning and afternoon supervision.

The working parents pay the support fees or, if they can't afford them, the Alberta government provides funding.

A challenging task

Project co-ordinator Anya Dodd said the province has authorized her to

provide care for as many as 60 children in 20 area homes.

It's her job to advertise the service plus recruit, screen and train the daytime "providers," match them with children, collect and disperse the fees and provide ongoing supervision.

It's a challenging task for Dodd, and one that will become even more so as other children and providers come on staff. She's been doing it for free, but will soon begin drawing a pay cheque as the project expands.

"I'm glad it didn't grow too quickly because I needed time to get organized," Dodd said. "But now I'm hoping things really start to take off."

Church outreach

She described the project during one of Emmanuel's recent deaconal education classes, organized to tell members about the work their deacons are doing and about the organizations

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Reunion after four long years

Bert Witvoet

STONEY CREEK, Ont. — It was a happy reunion at the Lester B. Pearson Airport in Toronto on February 27 when husband and father Du Nguyen stepped off the plane to greet his wife Thi-Ha and daughter Trang. Du had left Vietnam in 1981, when their daughter Trang was two months old.

Thi-Ha escaped with Trang to Indonesia in 1983. She did not know that Du was in Thailand. In September, 1985 mother and daughter arrived in Stoney Creek, sponsored by the Fruitland Christian Reformed Church.

Immediately upon her arrival, efforts were made to locate Du and have him come to Canada too. Many prayers were said at the refugee Bible study group which Thi-Ha attends. Only five months later the prayer was answered with a face to face encounter between husband and wife, father and daughter. The family now lives happily in an apartment in Stoney Creek.

Du and Thi-Ha are both working at Westbrook Greenhouses in Grimsby, and are very grateful for the love and care they receive from day to day.

The information and picture for this article was provided by Gerry Ruyf of the Refugee Committee of the Fruitland Christian Reformed Church. The church is still actively involved in refugee sponsorship when many other churches have gone down with the media downplay of the refugee problem.

Altogether the church has sponsored 10 families with three more groups on the way. Between 15 to 20 Cambodians have joined a Bible study group in the church led by Gerry Ruyf. According to committee member Rick Tigchelaar, everyone is still very excited about the program.



From l. to r.: Mrs. Helen Ruyf, Thi-Ha, Du Nguyen, Trang, Gerry Ruyf.

Not everyone is happy with employment equity proposals

Stan de Jong

TORONTO, Ont. — Efforts to improve the lot of those who are not getting a fair shake in the workplace are being made by the federal government as it submits Bill C-62 to parliamentary debate. The bill is the government's proposed employment equity law.

The bill would require federal crown corporations and about 800 federally regulated firms with more than 100 employees to report annually to the government, starting in 1988, on their hiring and pay policies for women, the disabled and minorities. Firms failing to file reports would face fines of up to \$50,000.

Also affected would be firms in interprovincial commerce, such as bus, trucking and telephone companies, airlines, chartered banks and broadcasters.

Companies would be directed to improve the status and proportion of these groups in their employ. According to a special report in *The Toronto Star* (March 24), the program, once implemented, is expected to cost \$20-million a year and cover about a million Canadians.

Federal government departments — such as defence and public works — are exempt from the bill.

Employment Minister Flora MacDonald introduced the bill last June in response to recommendations made in November, 1984, by a royal commission headed by Ontario Provincial Court Judge Rosalie Abella.

Critics speak out

Bill C-62 has been severely criticized by the Coalition on Employment Equity, which is made up of such groups as the National Action Committee on the Status of Women, organizations representing the handicapped and mentally impaired, the Canadian Labour Congress and others.

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John Bolt says the church shouldn't make political pronouncements . p.5
The Education Issue focuses on "tolerance and understanding" in schools pp.8-15

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Editorial

Senator Hebert: fool or hero?

By the time this editorial reaches your livingroom, Senator Jacques Hebert will be eating, dying or dead. The way he has been talking lately and the way the government has responded, it seems likely that he won't be eating. Which makes the picture look rather grim for the senator.

Responses to his fast have been mixed. They range from "madness" to "heroism." Some call his fast an act of terrorism or blackmail. Is it?

The senator does not think so. He looks at his own actions as the actions of a free person, with the government being equally free to yield or not yield to his request that the youth program Katimavik be reinstated.

There is truth to that contention. The Iran hostage-taking incident some years ago showed that a whole nation could be held for ransom only because there was a certain weakness in American society. A person or nation that strongly believes and is willing to suffer for that belief cannot be compelled by threatening actions.

A half-hero, at least

In the meantime, I am somewhat torn between admiring the senator and dismissing him as a misguided idealist. Drawing

attention to the needs of youth in our country is not a useless preoccupation. If you realize that thousands of youth are unemployed, becoming disheartened, getting into drugs and crime, then the senator may be said to be laying down his life for them.

On the other hand, when you ask yourself whether the senator's dilemma "Katimavik or death" is a wise dilemma, the answer can hardly be affirmative.

It does seem a shame that Katimavik has been discontinued. Although different reports give the program praise as well as criticism, the program was given its greatest compliment by other countries who imitated it. Some 80 per cent of the participants thought highly enough of the program to recommend it to their friends.

One cannot always measure the success of an operation by its economic performance. If Katimavik gives hope to youth, then it is money well spent.

Personally, I hope the government will come out with a program that will return hope to the younger generation and that will allow Senator Hebert a graceful exit from the road of starvation.

Tuning in to The Cosby Show

One of the few television shows our family likes to watch together is the Cosby Show on NBC every Thursday night. The humour is appreciated by parents as well as children. We usually feel that the show relaxes and entertains us.

One of the reasons The Cosby Show can do that to us is that it is a first-rate family show. It is that not just because it shows a family (father, mother and five children), but because the family is portrayed as the most important social unit in which people respect and love each other.

Positive model

Take the incident where son Theo risks being beaten up by his school mates because he wants the one who placed a marijuana joint in his book to explain to his parents what happened. Theo's parents matter first of all. He wants them to respect him and to believe him when he says that he does not smoke up.

Bill Cosby is proud of that kind of modelling and teaching that goes on in the program named after him. In an interview in *Ebony* he says of Theo's character: "I don't care what you think about me. I don't care what anybody else thinks, I'm talking about the way my parents feel about me. You put that joint in my book, man, and you are going to tell them because I don't care about you or anybody else, because I love my parents."

One of the things that often makes us laugh while watching the show is the way Dr. Huxtable (Cosby), moves his body or his face. The man is able to tickle your fancy with the slightest grimace or footwork. He's one of the most believable comedians on the screen. Even a Cosby commercial is pure entertainment.

Not full endorsement

I know, there is something missing — the spiritual dimension. I nurse a secret hope that Cosby is at heart a Christian and that that is what informs his positive view of the family. But the program itself is a closed-in world, where acknowledgement of God and Jesus Christ do not find a place.

That is too bad. Because, after all, the show has a strong modelling influence on young and old in North America and other parts of the world where it is shown (England, Australia, South Africa).

But if television is to be part of a family's entertainment menu, you may as well choose the stuff that supports most of what you hold to be true for family life. When the guide gives you a choice between *Three's Company*, *The A-Team* and *The Cosby Show*, you go for Cosby every time; if you want your family to develop mature relationships, that is.

Of course, *Family Ties* would run a distant second.

Letters

Neither mothers nor babies need be sinning

In regards to Leonard Schalkwyk's article, "To: All 'babysitting' mothers" (March 7, 1986) I take exception to several points.

To say to mothers "don't run away from your task to the office" is to assume that a woman's only task is in her home with her family. Schalkwyk seems to place the major portion of responsibility for raising children on women; though, to be fair, at one point he says, "fathers should chip in." If women are considered neglectful of family because they work outside of the home, what about many men who do the same thing, escaping family responsibilities by putting first priorities on their jobs.

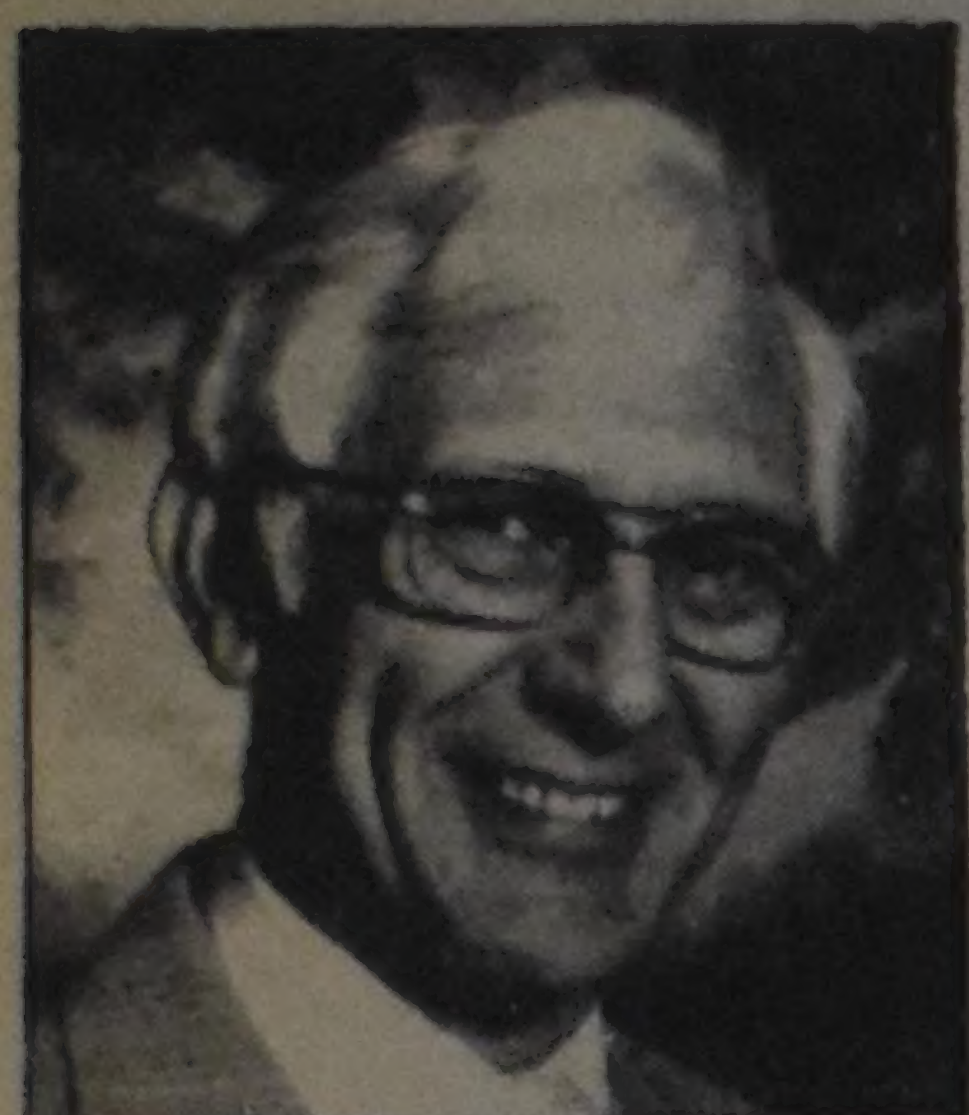
In the Christian community let's allow couples the freedom to decide how to fulfil their parenting responsibilities, even if it differs from the way that is traditionally accepted. Because we share one faith does not mean we all have to share the same lifestyle.

And in regards to Schalkwyk's comments about babies: of course, babies are sinners, as well as adults. But to say that a baby may be sinning when it cries, even though "it does not need anything," meaning it is neither wet nor hungry, is to deny that he/she may want to be cuddled, touched or close to either parent. Since babies cannot talk, a good loud scream is often the only avenue left for communicating this need.

Sonya VanderVeen Feddema,
 St. Catharines, Ontario

SKYLIGHTS/WILLIAM R. RANG

Longer Letter



A herring a day ...

My uncle Willem was a huge man. Not only did he stand a head above other men in size, but had an appetite to match. Within our family, a meat platter was simply called a "Willem's plate." It was rumoured that not even such a platter could hold his evening's meal.

Uncle Willem lived in the town of Scheveningen, a beach resort near The Hague, and a busy fishing harbour. Scheveninger fishermen are the chaps that bring in the fresh herring which so many Dutchmen love.

Uncle Willem ate "new" herring as part of his breakfast. Usually he ate them à la Dutch: you take the tail of the fish between thumb and index finger, tilt your head back and let the fish "slide in." Delicious!

I might say that my dear uncle wasn't sick a day of his long life. He was a happy man, generous and hospitable. He had a keen sense of humour, had a booming voice, and was all Christian. He believed firmly that his daily herring was what kept him in good health and in excellent spirits. Well into his eighties he went to work every day.

I do not remember having seen my uncle eat from an oversized plate, but what I do remember was much more thought-provoking. After supper one evening he reached for the Bible with the remark, "Herring for our souls, hearts and lives." I don't recall the Scripture passage he read that evening, but I surely remember his prayer. When bringing the needs of his family before the throne of grace, he did not just say "Our children and grandchildren," "they," or "us." He would dwell upon each individual by name. He literally placed the names of his children into the Father's hands. Mind you, he did not say much about their work or their physical circumstances. These he considered "the other things" that would be added to those who seek the Kingdom of God and its righteousness. On behalf of his children and grandchildren, he was a Kingdom seeker.

I learned from uncle Willem how to pray for my own dear ones and in humble enthusiasm I rejoice in the fact that my children, too, are Kingdom seekers. Thanks, uncle Willem, herring or not.

William Rang is principal of the Christian school in Dunnville, Ontario.

Wilson budget committed to economic growth

Thank you for taking Citizens for Public Justice's \$11-billion "social development and job creation" proposal seriously in your Editorial of March 14, 1986. I think it is through open and frank discussion on important issues such as this that we all learn and grow together in faith.

There are several aspects of your editorial with which I could take issue, but I will only focus on one: your polarization of "fiscal responsibility" to "morality and justice."

Budget reflects heart

One of the major themes in Reformed social thought is that "life is religion," or, to put in other words, the work of our hands reflects the commitment of our hearts. The budget is the work of our current government, and it is a concrete expression of the commitment of the politicians' hearts.

If we look at the issue of "fiscal responsibility," in the light of religious (or moral) commitments, it should be clear that there is no such thing as neutral fiscal responsibility. All fiscal decisions flow out of the heart commitment of the decision makers. Our fiscal decisions, as with all our decisions, must be Kingdom decisions.

CPJ does not claim that its analysis of the budget and alternative proposal are the final answers to the question of moral (Kingdom) commitment in national fiscal decisions. What we do want to say clearly is that the last two Wilson budgets, as with the Liberal budgets preceding them, are clear reflections of the moral commitments of their authors. These budgets have

been "immoral" to the degree that they contradict the key teachings of Scripture on justice, stewardship, equity and liberty.

Seek first ...

It is our analysis that the last two federal budgets reflect a fundamental moral (or religious) commitment to economic growth as the ultimate guarantor of human well-being. This is in direct contradiction with the Gospel teaching that we should seek first the Kingdom of God.

CPJ's budget proposal is an attempt to simply "take a step" — or a 10% shift — in a new religious direction. CPJ's \$11-billion "social development and job creation fund" is an attempt to reflect the Christian values of justice, social harmony, economic stewardship and fiscal soundness.

In presenting this proposal CPJ is saying to the nation of Canada, "do not forget your maker and Saviour in your fiscal, social and economic problems, but instead, in all you do, follow justice, do mercy and walk humbly with God."

CPJ struggles to do all of its work in light of Scripture and in view of our Guidelines for Christian Political Service. What I have said above is also clearly articulated in our Guidelines. Readers interested in having this document may obtain one from CPJ, 229 College St., Toronto, Ontario M5T 1R4, or from one of the provincial offices.

John Hiemstra,
CPJ Alberta staffperson,
Calgary, Alberta

Response

I do not want to take issue with the basic thrust of your letter. I wholeheartedly support CPJ's and your religious commitment. Just two things.

For the sake of clarity, should we not distinguish between the moral and religious aspects of positions? Wilson's budget is not motivated by Kingdom concerns, is not inspired by biblical motifs — agreed. But that does not make it immoral. Non-Christians can be very moral in their disobedience.

Secondly, you are right in suggesting that my editorial left the impression as if setting a budget is merely a matter of fiscal competence. My editorials tend to highlight only a few aspects of the discussion (the Editorial Committee thinks I should be even briefer and less concerned about sides of an issue!)

At another time something should be said about the religious motivation that, for example, makes our government (society) go for capital-intensive projects rather than for labour-intensive ones. Thank you for bringing that aspect of the discussion to our attention.

Editor

EDITORIAL POLICY: We encourage our readers to write brief responses to material published in our paper. Please specify the issue and article you are commenting on. A long letter,

500 to 750 words, may be published in the upper right-hand corner of this page provided it meets editorial standards. Letters may be abbreviated or only excerpts may

be published to meet editorial requirements. Unsigned letters will not be published but names may be withheld upon request.

Reorganize RCBPA

I hope that the board of RCBPA (Reformed Christian Business and Professional Association) has called a meeting together to discuss the letter from Keith Knight of Lindsay (C.C., February 28).

I start with the end. It is sad indeed that the RCBPA attracts a small crowd, not because of the smallness of the crowd. It's sad that the vision and original intent of the organization has not been fed and nurtured in order to influence the lives of those it would embrace and all those it would come in contact with — the whole community.

The RCBPA needs a new home, a new focus. Embrace the whole Christian business community, not only Reformed Christians. Come to think of it: how Christian is a Reformed Christian? If the R was left out, the organization might end up being Christian and biblical.

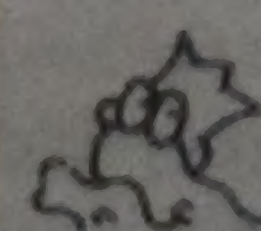
The Board should take notice of the paragraph: there is indeed room for a broad-ranging organization. Keep that vision. What an opportunity to serve!

I think I understood what Keith is saying in the paragraph: A Holiday Inn lecture. The first point under programs and services of the RCBPA pamphlet is annual convention. What good is that to the small businessman? He most likely works six days a week; he cannot be

away from his business that long, neither can he afford it.

But many worthwhile points follow: local chapters, newsletters, seminars, directories, practical items.

On the back it says for whom the organization is set up: self-employed business people, including partners, doctors, lawyers, engineers, executives, senior managers. It was not meant to be for — or help — the Dutch grocer, the plumber with three employees, the bricklayer with his dirty coveralls, or the manager of the credit union. [Would they not fall under the category of self-employed business people and senior managers? Ed.]



Pontius' Puddle



YOU'VE NEVER BEEN TO A BUSINESS MEETING AT MY CHURCH.

News

Not everyone is happy with employment equity proposals

... continued from page 1.

Spokespersons for these groups have called the bill at best an empty gesture and at worst a threat to the cause of those it is intended to help.

Critics charge the bill has "fundamental flaws" because there is no enforcement mechanism, no contract compliance for companies dealing with Ottawa and because major federal departments are excluded.

The most repeated criticism is that the proposal law contains no penalties or other enforcement provisions for ensuring that the firms actually draw up and implement the employment equity plans.

Hugh Peacock, legislative representative for the Ontario Federation of Labour, said labour was especially critical of the legislation's failure to recognize collective bargaining and include a provision for

equal pay for work of equal value. (C.C. note: On this subject, see the treatise *Affirmative Action: The Perils of Social Engineering*, published by the Christian Labour Association of Canada, 821 Albion Rd., Rexdale, On M9V 1A3).

Flora MacDonald turns a deaf ear

Canada's Minister of Employment and Immigration has to date made only one concession to the groundswell of opposition: she agreed to make a change requiring employers to write more specific goals and timetables into their plans. But she has steadfastly refused to make more radical amendments.

Her response to the criticisms levelled at *Bill C-62* is that the Canadian Human Rights Commission will give it teeth. Gay Stinson, a

spokesman for the minister, said the commission has a "complimentary mandate." The new law would require reports to be made available to the commission after the government has seen them. It

can then investigate any firms where it is deemed there is sufficient evidence of discrimination.

In January, *Bill C-62* passed a legislative committee review and was then sent back to the

House of Commons where it is expected to go through the report stage soon. Following that it faces third reading and likely enactment into law.

She had to be pulled out of bed

Jeff Adams

CALGARY, Alta. — When "Joanne" arrived at Sonshine Centre she was so depressed that simply getting up in the morning proved impossible.

Volunteers at the southwest Calgary group home, started in 1978 by members of First CRC, pulled Joanne out of bed every day. They urged her to eat and to dress, trying to help the former mental patient regain control of her life.

Joanne remained in a profound depression for more than a year before the love and

counselling of Sonshine staff finally paid off. She recovered, became a Christian, and looks back now with some amusement on her morose state.

You people had hope

Joanne's transformation is one of Sonshine's success stories — a favourite of Dorothy Stuivenberg, the group home's part-time director of volunteer services.

It touched Stuivenberg deeply when Joanne told her: "You people had hope for me even when I'd lost hope myself."

Stuivenberg says the home, 10 furnished apartments and a drop-in centre, can take satisfaction in the impact it has had on Joanne's life.

"Sonshine played an essential role by providing Christian support when she needed it."

But not everyone who stays at the home leaves with a new purpose. Some move on, apparently unchanged by their experiences there.

Stuivenberg said Sonshine workers realized long ago that they can't save the world, only offer Christian love to the troubled world around them.

Wide-ranging outreach

She talked about Sonshine during one of Emmanuel CRC's recent deaconal education classes, organized to help church members better understand deacons' work and to highlight some of the organizations Emmanuel supports.

In addition to mental patients trying to adjust to the

world "outside," Sonshine provides a home to single parents and their children, to reforming alcoholics and drug users; to any troubled person needing a temporary haven.

Residents can stay for up to two years. They are expected to pay their own rent — using wages, welfare cheques or unemployment insurance benefits — and to abide by house rules.

Need is there

Church members provided the money to get Sonshine started. The home also receives financial support from area churches and from the Southern Alberta Diaconal Conference of the Christian Reformed Church.

Government grants pay Stuivenberg's salary, plus those of Herman Vanderburg, the home's full-time director.

In an effort to secure a more permanent financial base, Sonshine's 12-member board of directors is planning to offer Registered Retirement Savings Plans to interested individuals.

Stuivenberg said the board is also considering whether it wants to stick with the group home concept or branch out into more individual and group counselling.

Every Sonshine resident already receives counselling, but Stuivenberg said there is a demand for Christian counselling in Calgary that goes far beyond the walls of the group home.

"The need is there," she said. "Now we have to decide if we can meet it."

BETWEEN THE LINES

Socio-political comment by Gus Polinar, Richard Vanderkloet, William Van Geest

BETWEEN THE LINES

When will Canada march to its own drumbeat?

During Brian Mulroney's recent visit to Washington, Canadians felt offended as Senator Pell persistently referred to Mulroney as Prime Minister "Muldoon." During the same visit, Canadians were embarrassed by a social indiscretion by the wife of Canada's ambassador to the United States. These incidents received more press coverage than the extension of Canada's participation in NORAD for another five years, which also took place during the Mulroney-Reagan summit conference.

Why is it that such irrelevant and minor events capture so much attention? What about Canada's position on major international issues? Does anybody know what Canada's stand was during the recent political upheaval in the Philippines? In Haiti? On the ongoing strife in South Africa? In Nicaragua? On international terrorism? On Gorbachev's arms reduction proposals? Does anybody really care anymore? The international status Canada enjoyed on these kinds of issues right to the end of the Trudeau years has evaporated. Why?

In step with the American parade

One of the priorities of the Mulroney government when it entered office in 1974 was to improve Canadian-American relations. Thus we heard a lot of rhetoric about improving Canada's commitment to continental defence, about supporting the U.S. abroad, and about improving our trade links with the U.S. Mulroney has all but abandoned the Canadian claim to sovereignty over the North-West Passage with his failure to protest the transit of the passage by the *Polar Sea* last August. He endorsed Reagan's Star Wars policy last September. He continues to foster a chummy image of his personal relationship with President Reagan. On world issues, External Affairs Minister Joe Clark predictably waits for the Americans to announce their position and then offers as Canada's position a cautious endorsement of the American one.

It is true that the Canadian support of American policies is rarely unequivocal. The government continues to insist that the North-

West Passage is a Canadian waterway; it has decided against official participation in Star Wars; it supports the U.S. position on the Sandinistas but won't boycott trade with Nicaragua. Nevertheless, the image Canada is creating for itself in international affairs is one of a country marching in step with the American parade, albeit a little ways behind it.

Irrelevant to the world

In only two significant international issues, both of them involving only Canada and the United States, has the Mulroney government taken a clear initiative. One is its goal to negotiate a free trade pact with the Americans. The other is to reduce the American pollution that causes acid rain in Canada. There can be no doubt that these are important issues. Mulroney is also convinced that his goals in these issues are beneficial to Canada. But they are issues that have little or no relevance to the world at large. By contrast, Canada will not propose solutions to the problems in, for example, Nicaragua or the Middle East. Mulroney expresses the hope that solutions will be proposed by other Central American or Middle Eastern countries. He can not conceive of Canada acting independently from the United States in world affairs. In short, Canada has become irrelevant to the world.

To regain its position as a key player in international affairs, Canada will have to get involved in issues where there is no direct economic benefit to Canada and where it may bring us into disagreement with American policy. Unfortunately, Mulroney's government, preoccupied almost exclusively with currying U.S. favour and increasing Canada's own standard of living, lacks the vision needed to play such a role in the world. Unfortunately, because one of the surest guarantees of a nation's survival is its willingness to carve an independent niche for itself among the nations of the world.

Richard Vanderkloet teaches history at Toronto District Christian High School, Woodbridge, Ontario.

Day care homes provide Christian setting

... continued from page 1.
the congregation's money is supporting.

Church members have provided the money and equipment needed to get the day home venture going. Fees from parents and the government are expected to make it self-sufficient.

Dodd said the project provides a special opportunity to introduce neighbourhood children to Christ. They learn of the Lord in simple ways: singing songs or saying pre-meal prayers in their daytime homes.

For Emmanuel deacons, Sonshine Day Home Project is

a great chance to serve the community in God's Name.

It is also another way the church uses government funding to reach out into the neighbourhood. Using grants to hire a co-ordinator, Emmanuel recruits young people among the congregation to volunteer each summer to cut grass and do other yard work for the elderly and disabled.

The effort carries over into the winter, when several young people volunteer again — this time to shovel walks and driveways.

Who speaks for the church?

John Bolt

Two books recently came to my attention, including one by Professor Kuitert of the Free University of Amsterdam (see review in *Calvinist Contact* of February 14, 1986), which plead for the church to get out of the arena of politics. The Church, so the argument goes, is simply not competent to make judgments on the complex social, economic and political

realities of our day. Furthermore, Christians in their church life, should not be divided on political issues about which reasonable and moral people can in good conscience disagree. And, finally, who speaks for the church? Do the public pronouncements, reported in the press as the positions of the Canadian churches really reflect the sentiments of the people in the pew?

Twofold irritation

Two recent stories which made the national headlines of the Canadian Press, illustrate all these points well. On February 22 of this year the front page headline in the *Toronto Star* called attention to a proposal allegedly from the churches of Canada that an \$11-billion fund for the Canadian poor be established by "taxing the rich." I must



Mulroney and Reagan at the Washington Summit.

confess to some irritation at this headline. My irritation was twofold: 1) I am no longer persuaded by the socialistic rhetoric of "taxing the rich and giving to the poor" and am increasingly opposed to massive redistributive policies because as I see it the overwhelming evidence of the twentieth century is that such proposals not only retard economic development, but also foster dependency and thus ultimately hinder the very poor they purport to help. I am, however, a theologian, not an economist and I am more than willing to grant that reasonable men and women of good will might disagree with me on this point. 2) What upset me the most was that these policies, which were drawn up by the Citizens for Public Justice (CPJ) apparently, according to the *Star* article, received the enthusiastic and unqualified endorsement of a number of churches, including my own church, the Christian Reformed Church (CRC).

This raised a great many questions for me. I was not aware that the Synod of the CRC had endorsed such specific economic proposals timed for public release on the eve of finance Minister Wilson's new budget. I suspected, and this was confirmed when I received an actual copy of the CPJ press release, that the Executive Secretary of the Council of Christian Reformed Churches in Canada and/or its Committee for Contact with the Government had provided the endorsement.

In fairness to the Canadian Council and its Committee for Contact with the Government, the actual text of its letter only "urges the Parliament of Canada to make use of the proposed guidelines for social/economic decision making of Citizens for Public Justice, and to determine its budget priorities accordingly." The *Star* article focuses more on the policy details and less on the "guidelines." Nevertheless, the public perception remains that the CRC in Canada has given its endorsement to specific, detailed and debatable economic policies.

Not on my behalf

Now I can think of a number of objections to church leaders endorsing or lending moral authority to debatable economic policy on behalf of the entire CRC in Canada. My immediate and probably too angry response is: "Not on my behalf you don't!" Furthermore, I would be willing to wager a great deal that the CPJ statement which includes such proposals as guaranteed annual income

Continued on page 16...

Canadian ministers to refugee churches

... continued from page 1.

Mission to communists

John had volunteered to work for an organization called "Christian Missions to the Communist World." Two of the stated aims of this mission are to give relief to families of Christian martyrs and to bring leftists and communists to Christ.

There were people of both kinds in the refugee camp. As part of his work, John interviewed refugees in order to document incidents of torture and killing of Christians in Nicaragua.

But the hardest job was that of convincing Christians not to be led astray by Marxist ideologies. Conditions are bad in the camps, and indeed in Honduras as a whole. Honduras is the second poorest nation in Central America. Refugees cannot work, legally, in Honduras; so they have to subsist on the meagre rations given to them by various aid agencies.

Marxists have studied church

"Ignorance is the biggest problem" in situations like this, said John Span in an interview a few days after returning from Honduras. Many Christians accepted the Marxist brand of liberation theology because it sounded good. "Marxists," said Span, "have successfully studied and evangelized the Church."

It is up to us, said Span, to turn the tables and evangelize the Marxists. The Christian method of evangelism is more human and not quite as flashy as that of the Marxists. "I lived in a house with Nicaraguan refugees. I taught them English and listened to them tell of their situations. I did a lot of listening."

John Span, and his fellow workers Rick and Sue James, worked a lot with the displaced pastors in the Guasimo camp and other, smaller camps across the country. Wherever they went they tried to educate the churches about the dangers of liberation theology. They

gave seminars, distributed pamphlets and showed films.

Ministry of works

Of course, said Span, to warn against Marxists "champions of the poor"

clothing and helped at the medical and dental clinics outside the camp.

"I've been labelled an anti-communist," said Span. But I went to Honduras because "I have a fervent devotion to the



A cartoon on the front of one of the Mission to the Communist World pamphlets against Liberation Theology. Translation: Excuse me! Pardon! Step aside please! Now I go to my people.

doesn't mean that we shouldn't be concerned about the poor. Much of their time was spent giving aid to the sick and other needy people in the refugee camp. They distributed

Gospel and to a vital, living Christianity. That's why I've also worked with drug addicts. I'm not a rightist. I'd oppose anything that is "contra" to the Word of God."

Health conditions in rural Philippines deteriorating

MONROVIA, Calif. (World Vision) — An international Christian relief and development organization has announced the results of its recent general needs assessment survey of rural Filipinos and is convinced that the health and welfare of millions of people in several Philippine provinces is deteriorating.

Dr. Ted W. Engstrom, World Vision president, said his organization's survey of health and standard of living needs in 252 Filipino rural communities reveals an "alarming degree of malnutrition among children, high adult illiteracy, poor sanitation and water potability, and a tragic 45-per cent unemployment rate. And all this, sadly, in one of the southern hemisphere's most

fertile nations.

Aid needed

"The world has high hopes for the Aquino government, as well it should. But all the good intentions we in the West might have won't make any difference to the common Filipino family if we fail to provide a substantial humanitarian aid program along with economic and military support," Engstrom said.

Engstrom also said that Christians around the world should rejoice at the relatively peaceful change of power in the Philippines and the strong role Christian churches in that country played in the transition.

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Church

Marian Van Til, page editor

Pastoral Pondering

Which leader do you follow?

Peter W. De Bruyne

You've heard the amusing story about this jeweler who lived in a small Ontario town? Well, he noticed a man stopping each morning in front of his jewelry store, pulling a large watch out of his pocket, and setting it to the time of the big clock in the store window. He did this every day, month after month, year after year.

One morning, as the jeweler was sweeping the sidewalk in front of his store, the man in overalls stopped to set his watch. On impulse, the jeweler spoke to the man. He said, "I've noticed you setting your watch by my big clock every morning for years. What do you do at the factory?"

The man finished winding his watch, put it back in his pocket, and replied, "I'm the timekeeper in the factory. Every day at noon, my job is to blow the big whistle which tells everyone in town that it's noon and time to quit for lunch."

The jeweler hesitated for a moment, and then he said, "That's odd. I've been setting that big clock in my store window every day, for all these years, by the noon whistle at the factory."

No, I don't know the exact time at which the town's people thought it was noon after so many years, but I am sure their noon hour was a long way out. The question is where would we be if we spent our days and years following the example of people who were in turn following us? It's a rather horrible thought, isn't it?

Of course, it's a perfectly natural thing for people to imitate, to follow examples, or to conform. The important thing is that in this follow-the-leader game we learn to form our own independent opinions through observation, study and research. Yes, we must form the habit of checking on things. And what's all important is that we examine what other people say and do and don't do in the light of God's Word and in the Spirit of Jesus Christ.

We hope our present position is not too far out — we may be on a few wrong tracks. Only God fully knows where we are at. He has the right time! He has also shown us the way in His Son Jesus Christ, "leaving us an example, that we should follow in His steps."

Rev. De Bruyne is pastor of Second Christian Reformed Church, Brampton, Ontario.

Church News

Christian Reformed Church

Declined

— to Maranatha, Calgary, Alta., Rev. John W. Postman of First, Hamilton, Ont.

Pastor retires

— Classis B.C. North-West, at its second session on March 4-5, granted emeritus status to Rev. Bastiaan Nederlof, due to age, effective May 16, 1986.

We remain thankful to God for the work of this faithful

servant, and pray that God will continue to grant his presence and strength to Rev. Nederlof and his wife in the years to come.

Bill Tuininga, Stated Clerk

Canadian Reformed Church

Called

— to Guelph, Ont., Rev. G.H. Visscher of Ottawa, Ont.

Declined

— to Byford, West Australia, Rev. C. Bouwman of Chilliwack, B.C.

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Good news for CRC in the Philippines

Rev. Maas Vander Bilt

MANILA, the Philippines — In October of 1982, Maas and Eloise Vander Bilt moved to a large suburban housing area about 15 miles south of Manila called BF Homes. BF stands for Banco Filipino (Bank of the Philippines) which was the developer of this comparatively new housing area. The Vander Bilt's made contact with a small group of Christians who called themselves the "Everyday Christians" and in March of 1982 they asked the Vander Bilt's to serve as their spiritual leaders.

This geographical area and population centre of 50,000 people has been the focus of the Vander Bilt's ministry. The name of the emerging church was changed to "BF Homes Christian Fellowship," partly because using the name of a church would be an obstacle to those associated with the church of Rome who are seeking a new life centred in a living faith in Jesus Christ. The congregation has grown both numerically and in spiritual maturity. The church was legally incorporated in March of 1985.

The BF Homes Christian Fellowship — an emerging Christian Reformed congregation — has been busy negotiating with the government for the use of certain "open" land in our sub-

division. These negotiations for the last year have been both encouraging and frustrating. Progress would be made, then things would stall! Through it all, it was a good test for our faith and a lesson to wait on God for His perfect timing. The first breakthrough came during the recent visit made to the Philippines by members of the synodically appointed Christian Reformed World Missions and Relief Commission. At the same time a delegation from the CR Board for World Missions, including President David Radius, was also here. Then on Reformation Day the final papers were signed. Manila Vice-Governor Mat Paranaque Mayor Burnaby gave us the go-ahead papers!

This land, if bought at going prices — even in economically depressed times such as now — would sell for over \$50,000. One can easily imagine what

this has done for our emerging congregation. The land area amounts to 2,000 square meters.

Construction of a multi-purpose building — the educational wing — now has started. Later on, there are plans to erect the sanctuary and an activity centre for ministry to the poor and needy. This first building is possible through funds raised by the congregation itself and a loan-grant from the Philippine field council through World Missions. Dedication of this first building is expected to take place late in January of 1986.

With these encouragements from the Lord, the congregation here is challenged to even greater service. It also confirms the decision that the Vander Bilt's made after much prayer to begin a ministry here in BF Homes. They are excited about future prospects!

Kuyper's Kapers



Geleynse to quit Farel

Marian Van Til, from I.F. News Bulletin No. 9

STE. FOY, Que. — After a

six-month absence from the Institute Farel, Quebec's Reformed theological training ground, the school's co-ordinator, Rev. Martin D. Geleynse is leaving for good.

Geleynse experienced what he has described as "a period of burnout, with all the symptoms that go with it" which "made it impossible" to do his work for about one-half year. That, and a reassessment with his wife of their situation, caused him to decide he should leave Farel. Geleynse hopes, "if the Lord wills it," to return to the regular pastoral ministry in the Christian Reformed Church.

Others at the Institute are taking over Geleynse's tasks for now. Geleynse says, "it is gratifying to see that the young and growing reformed [sic] community in Quebec is now accepting and exercising full responsibility for the project."

Rime or Reason

An elder, with a slightly new twist, forgetting all restriction, gave the library the membership list where they displayed it under "fiction."

Sy Nodd

To his utter consternation, Pastor Pete, while on vacation, was kindly requested to preach on the topic "Fun at the beach!"

Klaas Sis

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Pastoral letters

Leonard Schalkwyk

For some time requests have been coming in to write something about *liberation theology*. This is not an easy assignment. Literature on the subject is of recent date and articles are widely scattered.

Yet is important to pay attention to this movement. It is the most widely discussed and fastest growing theology of the decade. A significant publication on the subject is a symposium, called "liberation theology," edited by Ronald Nash. Eminent scholars such as Carl F. Henry contributed to this book. The most interesting account is that of Dr. Clark H. Pinnock who is now professor of theology at McMaster Divinity College in Hamilton, Ontario. He came from an evangelical background and became an ardent and active supporter of liberation

theology. But he ended up refuting the movement as unbiblical. In a recent telephone conversation Dr. Pinnock confirmed to me that he still considers liberation theology to be unscriptural.

Attraction

Liberation theology is attractive to many because of its concern for the poor, especially in Latin America.

It began this way: A Roman Catholic priest from Peru went to study in Louvain, France. There he met some French priests who tried to initiate a courtship between Marxist ideas and Christian ideas, especially in relationship to the poor. This appealed to the Peruvian priest, Gustavo Gutierrez, because as a student pastor, he met many radical

Marxist young people.

Gutierrez officially performed the wedding between Marxist and Christian ideas by writing his standard work: *Theologia de Liberacion*.

Thus "liberation theology" was born, and Gutierrez is considered its "father." How did he reconcile Jesus and Marx? Not by making Marx a Christian, but by making Jesus a Marxist.

He describes Jesus as "el subverso de Nazaret," the subversive guerrilla of Nazareth. Jesus carries a machine gun and is made to say the famous Marxist slogan that the poor are poor because the rich are rich. Jesus is made to announce the violent overthrow of society.

It is, of course, exciting work to attempt this brand new

union of incompatible ideas and to make them into a theology. (But Karl Marx hated the Jew Jesus and never dreamt of getting him on his bandwagon.)

Magazines like *Sojourners* are filled with articles of this revolutionary Christianity. They state: "We exist as sojourners to call the establishment into question and work for its overthrow. Maybe, by the revolution we can at least establish the long awaited Kingdom of God." Gutierrez had gained great influence.

Second thoughts

There are those who are starting to return from this "radical Christianity." They find that the Bible does not teach that it is sin to have property and it does not advocate violent revolution, but that we are encouraged to work with our own hands, so that we have something to give to the poor. Taking an honest look, they also find that the riches of the West have often helped Third World countries.

Some North American liberationists are waking up to the fact that they cry for liberation in the very place where there is probably more freedom than anywhere else in the world. Suddenly they realize that because of welfare programs, old age pensions, disability pensions, unemployment insurance and such provisions, the poor are better cared for in the West than anywhere else. And it did not come about by following the Marxist system.

Solzhenitsyn spoke at Harvard University and sadly said that the Marxist system is a "levelling unto death." Then he asked the incisive question: How can liberation theology combine such a system with Christianity?

There is much poverty in

Latin America. I was appalled by it as we rode the subway in Mexico City and visited the shacks in the suburbs. Of course, we must help. But if we want to help people in such poverty, let us not lead them down the garden path of the incompatible marriage of Marxism and Christianity. Kolakowski has said about liberation theology: "It is the greatest fantasy of our century that leads to a nightmare of oppression."

It is interesting to note that liberation theologians never seem to mention the poor and enslaved in Marxist countries. Why are they not concerned about *those* poor? — it would disprove their utopian theory.

Heresy

While studying this subject, I realized that liberation theology is an old heresy in modern disguise. The monk Pelagius taught that people themselves can make new persons in a new society, by their own efforts. This heresy was refuted by the Christian church — the Bible teaches that we must be born again, then, also in this life, a new future will open up.

I saw with my own eyes how Christian villages in Mexico were more prosperous than non-Christian ones. In fact, it is generally acknowledged that the "Protestant work ethic" had a lot to do with making North America prosperous.

Thus, what must be our conclusion about the "wedding" performed by the priest Gutierrez? This: liberation theology is a system invented by well-meaning idealistic people.

Marxists welcome it. For them it is a valuable tool in their effort to enslave the masses.

Leonard Schalkwyk is pastor of the Christian Reformed Church in Springdale, Ontario.

The numbers game

W. Gunther Plaut

Increasingly, the Canadian courts are examining the rights of our people in the light of constitutional guarantees. The Supreme Court of Canada has already dealt with certain aspects of religious equality, and now the Supreme Court of the United States will decide a case that may well set a precedent for Canada as well. It involves a member of the native population in the United States who resisted having his young daughter entered in the rolls of the social security program because, he averred, his religion forbade him to assign her the required number.

There are many who wonder why anyone should be bothered by such a seemingly harmless practice as getting a social insurance, credit card or bank, number. The fact is that while social insurance and its arithmetic fall-out are very recent, human aversion to being numbered is very old indeed.

Most historians assert that Otto von Bismarck, founding chancellor of Germany's Second Reich, instituted the first state-run social insurance program. In 1883 the German parliament enacted a system of public health insurance; a year later workers' compensation was introduced; and five years thereafter old age and incapacity were added to the insurable causes. (Incidentally, that law of 1889 also introduced the age of 65 as the time for retirement, which, critics claimed, was a sop for the opposition Social Democrats, but did not do much for the workers because all too few lived long enough to claim their retirement

benefits.)

But while such programs are just a century old, religious resistance to all forms of counting humans has a long history. The Bible furnishes an excellent example. Numbering was a privilege reserved for God because it was believed that the mystery of human individuality was tainted when it was submerged in figures and calculations. Numbers could not be substituted for people, only the Almighty "had our number."

Hence a census was not taken except at divine behest, and when King David engaged in conducting his own unauthorized survey the results were disastrous. To this day there are pious old-timers in the Jewish community who follow the practice of counting people in a very special way. Since they would not presume on divine privilege and count "1, 2, 3..." they count instead "not 1, not 2, not 3..." This may seem to some an amusing circumvention; it nonetheless has

symbolic value, for it reminds us of the need to separate ourselves from the ever greater encroachment of numbers.

I, for one, hold out for some way of preserving my own name. Aside from all else, I am a child of the generation that remembers those who were numbered by the Nazis in the concentration camps. The slave masters knew well what it meant to deprive their prisoners of their self-hood. Numbering them on their arms (even if it was for temporary survival) served this goal all too effectively.

I fear the quantification of life. I have more trust in "John Smith" being protected in his human rights, than "Number 756233." I hope that when Canadian courts are faced with this kind of case they will address themselves not only to constitutional law but to the deeper questions as well.

Reprinted from the March, 1986 issue of Affirmation, of which Dr. Plaut is Editor.

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Education

Tolerance and understanding

Henry de Jong

In at least two provinces during the last few years, there have been lengthy discussions in which the virtues of tolerance and understanding figured prominently.

Parents with children in school, and especially those who support independent schools, need to come to grips with these virtues. They must be careful not to allow secular humanists to set the standard for tolerance and understanding and to misuse that standard. At the same time they must be self-critically sensitive to the God-given law that lies at its root.

Tolerance and understanding have become buzzwords in secular circles. We must be wary of buzzwords, but we may not discount them either. Secular humanists are not known for their originality and, here too, they have reshaped Christian principles in their own image. Which principles? I suggest three: love your neighbour, glorify God and walk humbly.

Our love for people of different faiths, races and cultures should put every humanist to shame. Our thirst for knowledge and understanding of God's glorious creation should make us leading discoverers and educators. And the recognition of our own, imperfect understanding and of the wisdom that God graciously gives to others should witness to Christ, the anchor that allows us to twist and turn with the tide without fear of being swept away.

How do Reformed Christian Schools measure up to this Christian standard of

tolerance and understanding? Is the tendency of many of these schools to favour public representation by their own Alliance of Christian Schools rather than by the more broadly based Association of Alternative and Independent Schools, a sign of not caring for our neighbouring independent schools? Is the poor state of science programs in many Christian schools a sign that parents thirst for things other than understanding? Is the fear of being tainted by other systems a sign of pride?

Calvinist Contact



invites discussion on these issues. This special education section offers a small sample of opinions and analyses to begin that discussion. And it offers brief introductions to three alternative schools as an exercise in humility.

Montessori schools . . . pp.8,9
Native schools p.12
Mennonite schools p.13
Plus: Values education . . p.10
Three views on tolerance . p.14

Montessori House of

The Montessori House of Children in London, Ontario, is a private school registered with the Ontario Ministry of Education. It was established in 1968 in a church basement with an original enrolment of 30 children. Today the school has its own buildings as well as two satellite schools with a total student population of over 300. There are nine Casa classes (ages 2½ - 6 years) offering half-day and full-day programs, as well as four Junior classes (ages 6 - 12 years).

The following excerpts from an Introduction to Montessori Preschool will give the reader a flavour of Montessori educational philosophy.

Maria Montessori, born in 1870, was the first woman granted a medical degree by an Italian university. At the age of 28 she was engaged as a medical professional to assess the physical needs of "defective children." Influenced by the work of Seguin and Itard in France, Montessori designed materials and techniques which allowed the children to work in areas previously considered beyond their capacity. Montessori's great triumph came when these children took state

examinations along with normal children. Her "defectives" passed the exams. Montessori concluded that if retarded children could be brought to the same academic level as normal children, something must be drastically wrong with the education of normal children. Montessori's life work began with a group of slum children in 1907 when she opened her famous Casa Dei Bambini. Through her observations of and work with the children, she



Tolerance and Understanding

The Committee on Tolerance and Understanding was established on June 27, 1983, by the government of Alberta in response to revelations that a public school teacher had, for a long time, been teaching views that were racially and religiously prejudiced.

A year-and-a-half later the Committee tabled a 200-page report on the subject of tolerance and understanding in schools. Partly because of this committee and its report, the term "tolerance and understanding" has become part of the

vernacular in Alberta and across Canada. As part of its mandate, the Committee initiated An Audit of Selected Private School Programs in Alberta. This report was released by Alberta Education in February of 1985. The criteria that it used for making its judgments, will be of interest to all independent school supporters, and is reprinted here. The judgments themselves can be found, separately boxed, on the following pages.

Criteria for making judgments

1. Where judgments of others are to be made, do the programs and supporting materials promote fair assessments, avoiding unfair or inaccurate judgments based on alleged general characteristics relating to racial or ethnic origin, religious affiliation, age, sex or handicap?
2. Do the programs and supporting materials help to nurture a positive self-image in all students by taking an essentially positive approach to human similarities and differences arising from racial or ethnic origin, religious affiliation, age, sex or handicap?
3. Do the programs and supporting materials contain either implicit or explicit generalizations relating to racial or ethnic origin, religious affiliation, age, sex or handicap that may

- tend to promote unfair or inaccurate judgments of individuals or groups?
4. Do the programs and supporting materials convey that excellence in human endeavour may be found in different ways in all human groups?
5. Do the programs and supporting materials, by omission, fail to take advantage of content or techniques that could assist the teacher in dealing positively with tolerance and understanding?
6. Do the programs and supporting materials implicitly and explicitly convey the nature and value of critical thinking in constructing our everyday interpretations of the world and the people within it?



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Children

discovered their remarkable, almost effortless, ability to absorb knowledge from their surroundings. *Children teach themselves!* This simple and profound truth inspired Montessori's lifelong pursuit of educational reform, curriculum development, methodology, psychology,

teaching and teacher training — all based on her dedication to further the self-creating process of the child. Dr. Montessori died in 1952. Today, after almost 75 years of international application, the Montessori method is thriving with more than 3,000 schools established since 1957.

Can Montessori education be made public?

Historically, Montessori schools arose as an alternative to the education provided by the public schools. Montessori education is a "grass-roots" movement independent of and opposed to the educational establishment. The pro-reason, pro-individualism philosophy of Montessori conflicts with the philosophies of the educational bureaucracies in charge of the public school system and their intellectual leaders. But the unavailability of Montessori education in the public schools stems also from a basic political cause. A Montessori school or classroom can remain true to Montessori only so long as it uses the Montessori method and correctly applies basic Montessori principles. This can be ensured only if the educational program is controlled by those knowledgeable about and committed to Montessori. Since the public schools are public, they are owned and controlled by everyone. The public at large sets the policies and goals of public schools. This fact guarantees the sabotaging of any attempt at a Montessori public school. The public schools are built on political compromise. They reflect the belief that not only does every member of the public have a right to participate as an "owner," but that truth and value will somehow emerge from the conflicting interests and contradictory philosophies. It has never happened and will never happen. No unified, integrated educational program, be it Montessori, Catholic, or progressive, can survive in that political environment. So it is no coincidence that consistent educational programs are found only in private schools, while the public schools are a hodge-podge of conflicting and ever-changing goals, policies and methods.

Reprinted from *Answers to Common Questions about Montessori Education* by Michael S. Berliner and Harry Binswanger in *The Objectivist Forum*, August 1984.

Montessori schools are not only found in the private sector, but are increasingly implemented within public school systems and daycare programs. Montessori's focus on the individual child, the peaceful unfolding of self, the prepared classroom environment offer opportunity for renewal in the appreciation of family life.

The individual child

Early childhood education has come to accept today what Montessori discovered so long ago: the child under six has a genius capacity for mental absorption. The "absorbent mind" will never repeat its miraculous ability to absorb the native tongue, to perfect

are able to learn skills that were previously reserved for development at a later age. Reading and writing are treated as an extension of spoken language. Young children have a singular mathematical interest, and therefore, with the use of concrete materials, they can be exposed to all four mathematical functions with large numbers before they are six. And because these children are characterized by "absorbent minds," the work seems untiring and effortless.

The community

The Montessori classroom is not merely a place for individual learning. There is a mix of ages. A three-year-old may be washing clothes. A four-year-old nearby is

or small group format, during some part of each day the entire community of children might engage in whole class activities such as storytelling, singing, movement activities, or large muscle activities. When the children go outdoors for "large motor" activities, for gardening or nature walks, the unique needs of the individual child merge as part of the vibrant community whole, usually at the end of the day.

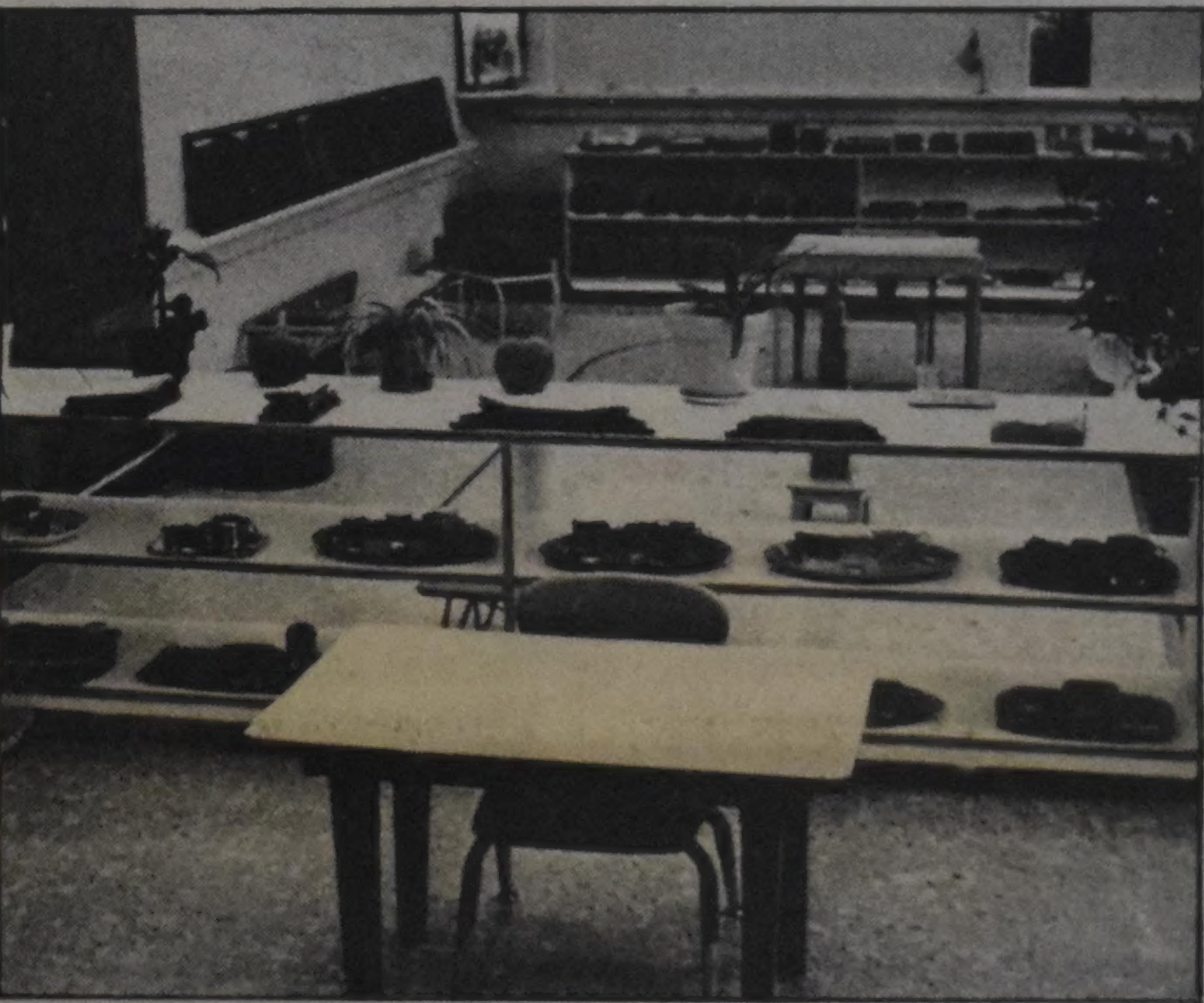
The prepared environment

The Montessori classroom is a "living room" for children. Extending out from all directions are open shelves with bright arrays of solid geometric solids, knobbed puzzle maps, coloured beads, metal templates, various specialized blocks and rods. In another corner are a small child's sink, a cutting board, a dish pan and real china dishes. Nearby stand an ironing board, a clothes rack and wash basin with a scrubbing board. The room invites activity. Independence is shaped by the clear availability and self-correction aspects of the materials.

When a child enters the *casa* at two-and-a-half to three years, the area and aspect of the Montessori classroom called *practical life* may be considered the link to the child's home environment and thus an extension of the child's developmental process. The child spontaneously and naturally seeks order in independence through movement and purposeful activity. The *practical life* materials involve children in precise movements, allowing them to concentrate, to work at their own pace uninterrupted, to complete their work and to gain internal satisfaction. (At three, children are more interested in the scrubbing motion of washing a table than they are in getting the table clean.)

The *practical life* materials also fulfil specific purposes in the real world for children: they learn to button their shirts, tie their shoes, wash their hands, free from adult help. The child also cares for the beauty of the environment: polishing wood, scrubbing the floor, dusting the shelves. The child-sized materials beckon to the child, allowing him to grow more and more independent. He chooses work as his needs unfold.

In addition, *practical life* centres the child in a social atmosphere where "please" and "thank you" and a polite offer of "Do you need help with your work?" are the mainstays of conversation. A child is treated with respect and is therefore respectful.



movement, or to internalize order. Never will these sensitivities be more alive than in the preschool years.

The entering child is gentle and vulnerable with a need for love, protection, friends and intellectual stimulation. These are serious needs. To serve children directly is *not* what they need; to give help is sometimes an obstruction. Therefore, the Montessori *prepared environment* allows children to act freely on their own initiative, meeting needs through individual, spontaneous activity.

The children learn to work quietly and intently on their own tasks. They use the materials with a sense of perfection and order seldom found even in adults. They are building *concentration* and *self-discipline*.

Because the materials are scientifically selected, children

working with alphabet cut-outs. The five-year-old down the way is performing the operation of division using a special set of beads. Some children are talking and working with friends. A few are watching. The children work freely and when they choose to complete their task, they return the material to its proper place. There is a variety of activity and a great deal of movement. The Montessori preschool is a community of workers building a heritage of mutual enrichment. The older 5-year-old learns through teaching the younger child. The younger child is inspired to do more advanced work by having older children working in the same environment.

Children at this age enjoy and need social courtesies. They are interested in knowing how to greet, to shake hands, and to excuse themselves, for example. They like to see well-dressed people and they like to be well-dressed themselves. Classrooms have low mirrors and special aids for self-care. In this free environment children learn to express the best of themselves by improving their social skills as they acquire manners and consideration for others.

Although most of the classtime is spent in individual

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Education

Values education? Absolutely

William Slofstra

The Alberta Department of Education has quietly abandoned the brave world of "values education" introduced in the 70s. The new social studies will focus once again on history, geography and economics. Value education has failed and for good reasons.

In modern Western society, of course, the moral traditions of many people seem to collide and espouse no moral principles whatever. Rather than pursue the painful process of working out a code of our own, it seemed more tolerant to use the school system to teach all moral codes and all current fashions of behaviour. Hence, in a well-run class, a moral dilemma would be posed by the teacher and the children then shown the way people of

varying moralities might respond to it.

You see, the children would be told that one person might feel this was right; another might feel that was right, and still another that something else was right. Many different view points are possible. You must decide for yourself what you favour. The teacher was urged, in fact, told not to "impose" his/her own view as the right one. Each child, in other words, was to learn to do his own thing. It was all very academic, very tolerant, and very liberal; indeed, an admirable method of indoctrination in moral relativism which it was set up to be. Nothing was really right or wrong. There were merely viewpoints. Any viewpoint that satisfies the learner would be fine. This to the modern mind came as a profound relief. For morality inhibits us, checks our appetites, restrains our assertiveness and demands sacrifices. A true escape from all unpleasantness.

But is this not a disastrous road to follow? Doesn't it lead ultimately to despair, drugs, alcohol, divorce and futility? A life unharnessed by rule and order ends in an agony of self, in break-down and insanity.

In the academic field, life has been reduced to some kind of a game. We have math problems in the first period, science problems in the second period, and moral problems in the third period, the difference being that there are right and wrong answers in the first two periods, and in the third, just viewpoints. Whether you

choose to do "a" or "b" is like marking a ballot, or even ordering from a menu. Will you have a baby or will you have an abortion? Will you tell the truth or tell a lie? Will you have pie or chicken? It's all the same.

But it is not all the same. On questions of morality, a man is not free! Must he not tell the truth and be honest no matter how devastating the result? Man is not a law unto himself. He is responsible first of all to his Maker. The central moral lesson after all, did not evolve from classroom discussion with a conclusion on a black-board, but was resolved on the Cross.

Moreover, it is an unrealistic argument that teachers have no right to impose their own decisions on a student. By their very presence teachers bring their own ideas, decisions and actions to the classroom. Even not to decide is to decide, meanwhile subversively teaching that there are no right decisions.

To be sure, a teacher cannot impose commitment big or little; it must come from within a person. The Holy Spirit works within a person in the matter of committing one's life to Christ. But God uses the Christian community to work out His will. He tells us to spread the Gospel in word and deed. The job of a Christian teacher is to promote integrity, between decisions and actions.

Christian educators must focus on growth in right choosing, in accepting or rejecting what is presented by curriculum or learning

material. It includes both moral and aesthetic choosing, legal and logical, based on relevant Christian standards. Included in this is growth in appreciations, right attitudes, appropriate feelings, and the making of value judgments and commitments. All learning

must reflect Christian principles and beliefs.

William Slofstra is principal of the Medicine Hat Christian School.

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Tolerance and understanding in Accelerated Christian Education instructional materials

*An evaluation by Alberta Education
in "An audit of selected private
school programs"*

The Accelerated Christian Education (A.C.E.) Program consists of packets of instructional materials called PACEs. The content of each subject such as mathematics, language arts, science and social studies is divided into approximately 12 discrete units of study at each grade level. PACEs are self-directed instructional devices because students work their way through them at their own rate. Students are required to demonstrate "mastery" of the content of each PACE by achieving a score of 80 per cent or more on the accompanying test.

Throughout the PACEs which make up each course are found biblical references and quotations from the Scriptures. The developers and users of A.C.E. materials believe this practice is essential to the educational quality of A.C.E. materials. It is only when the use of the approach to integrate educational content within a religious context impedes learning that an objection can be raised.

One example of possible interference with learning by the religious orientation of A.C.E. materials has been cited by auditors. This case involves the A.C.E. science program. The elementary part was rated problematic while the junior high science and biology programs were rated as unacceptable. The unacceptable ratings were given because of the repeated condemnation of those who reject the author's interpretations of the Bible as these pertain to science. Those who

challenge the explanations given in PACEs, and text references in particular, to historical events and scientific phenomena are described as being "godless," "anti-biblical," "foolish" and "a fake teacher."

In the minds of the auditors, the A.C.E. interpretations of some natural phenomena are unscientific. Accepting the fact that one may hold a creationist view, the condemnatory language of those holding opposing views is a notable example of intolerance. A.C.E. materials ought to respect the integrity of those who hold other views and to teach a charitable attitude toward people who approach scientific data in a different manner.

A.C.E. materials, except as noted above, do not display a systematic lack of tolerance and understanding toward any of the minority groups. Occasional lapses do occur as were noted in social studies where a degree of insensitivity towards blacks, Jews and Natives was identified.

The promotion of attitudes of tolerance, understanding and respect for others is more than an avoidance of slights towards people who are different. According to the criteria used in the audit of Alberta Education resources, material which fosters critical thinking as a basic objective is a necessary ingredient for developing each attitude. By themselves, A.C.E. materials are notably lacking in this respect.

A KEY TO CHRISTIAN EDUCATION IS A CHRISTIAN FACULTY

"Good teaching — excellent Christian teaching is one thing that is not negotiable at Calvin College."

Anthony Diekema, President

Calvin College
Grand Rapids, Michigan
USA, 49506

"Accepting the fact that one may hold a creationist view, the condemnatory language of those holding opposing views is a notable example of intolerance."

"Thy Kingdom Come"



God's Hands
In God's World



A Christian college faculty, composed of knowledgeable men and women, is committed to the students it serves. Whether they are in public health or quantum physics, Medieval art or chemical engineering, faculty members must also be committed to rigorous scholarship, to long hours of study and work in staying current with developments occurring in many fields.

The strongest commitment Christian faculty can make should be to God and to his ruling hand in this world. A college can be considered Christian only when this commitment is strong, because only then can it aid in the great task of building God's kingdom in cities and towns, in hospitals and factories, in churches and in family rooms.

Students attend a Christian college to prepare for a vocation, a calling in the Kingdom. Through their own efforts, through the work of the faculty, and through the promised guidance of their parents, they try to be directed by the Word and Spirit of God, so that they will spend their lives growing in submission to God's almighty rule. In laboratories, in schools, in courtrooms, in operating rooms—wherever they feel called to

work—their submission to God will aid them in working toward the coming of the Kingdom.

That is the idea of Dordt College—Christians working diligently in the middle of God's prairies. Here, we give and take, we assert and argue, we laugh and cry, we confess and profess together as God's people, working toward one goal, building God's Kingdom on earth. Whether it means trying to harness the power of the prairie winds, staging Hamlet, investigating swine management, developing the power of a computer, writing the great Christian novel, or taking Descartes apart, we are working at being God's hands in a world that belongs to him.

This vision—we call it "the Kingdom vision"—excites us. We think it is the worthiest calling for an institution like ours. We think that leaving God outside the lab, off the stage, out of the chorus, or off the farm is essentially denying God's nature.

We seek submission to God, both in ourselves as faculty and students, and in the occupations where our students will spend their lives. We want, more than anything, to stake out this world's most distant corners as God's world.

Dordt College
Sioux Center, Iowa

Education

Survival school Teaching native ways

Henry de Jong

What does it take to teach the ways of a people to its children? Schools.

That is the inevitable conclusion when Canada's Native Peoples ponder the plight of their communities and their culture. They are, increasingly, taking the education of their children into their own hands.

On the banks of the St. Lawrence, 25 km. southwest of Montreal, lies the Kahnawake Mohawk reserve. On the north-eastern edge of the reserve, set in the midst of a grassy park and tall trees, is the Kahnawake Survival School, a school dedicated to the children of this 5,500-member reserve.

"We call this a survival school," says principal Alex McComber, "because the school is all about our survival as a people. It's about the survival of our language, traditions and culture."

Before the school was established in 1978, Kahnawake children attended one of the reserve's two primary schools as far as grade 6. After that students had to leave the reserve to continue their education, and only a small percentage of them stuck it out long enough to finish grade 12. The Kahnawake Survival School has an 85 to 90 per cent completion rate among its students.

A generation ago, even at the reserve's primary schools, students were hit on the head if they spoke Mohawk. Now, the primary schools offer Mohawk immersion programs and every student at the Kahnawake Survival School takes one 45-minute class in the language each day.

The Survival School offers such practical courses as auto mechanics, agriculture,



welding and computer programming as well as a core program including mathematics, language arts, social studies and physical education.

"But we don't teach Canadian history or geography in the same manner as it is taught in other schools," says McComber. "In grade 7 we teach Iroquoian cosmology, starting with the story of creation. In grade 8 we teach the history of the Iroquois confederation."

It's not difficult to imagine the other times and places where this history happened when you stand on the school grounds. "But listen," asserts drama teacher Fraser, "you can always hear the roar of the highway in the background. That's the outside world, always reminding us that it is there."

Wandering spirits in the city

The outside world is unavoidable in Toronto.

Toronto is Ojibwa land. There, in the city's east end, the Ojibwa have reclaimed some of

their territory by setting up a Native Survival School in the old Sackville Public School building. The Wandering Spirit School is financed, as an alternative school, by the Toronto School board and offers kindergarten through grade 8. Its 52 students come from all across the city, and, besides those of Ojibwa descent, include Cree, Micmac, Sioux and Iroquois.

The aim of Wandering Spirit, explains Miriam YoungChief, President of the school's Executive Council, is to equip children with a "quality academic education that incorporates native spirituality and culture throughout the school day."

There is a lack of suitable books for the school, but, says Sheila Williams, one of the school's teachers, that lack is not always an issue, "because native education depends a lot on teaching by word of mouth."

Students at Wandering Spirit School study Ojibwa for half an hour each day. They are likely to use a native legend for a reading lesson and to get involved in a discussion of the traditional views of nature during science class. And they are often given demonstrations of native ways and crafts by relatives, elders and native artisans.

At the beginning of each day, staff and students at Wandering Spirit School gather in a circle with an Ojibwa elder and pray to their ancestors. They burn braids of sweetgrass and smudge themselves with purifying smoke, just as their forbears once did when trees were still the highest things around.

Government obligations

The government, which allowed most of the country's tall trees to be cut down and has since allowed them to be replaced with more "useful" skyscrapers, is ashamed of the

general state of Native education.

The 1984 report by the Committee on Tolerance and Understanding in Alberta suggests that "there is much to be done to redress the neglect, ill-conceived policies and paternalistic approach that has for too long symbolized the state of Native education in the province of Alberta."

"Looking back through history," the report says, "it is difficult to grasp the extent of the arrogance, intolerance and wilful ignorance displayed by some in our settlement culture towards the Native Peoples of this land. Many authorities of the new settlements viewed themselves as agents of a superior culture and religion with a duty to replace the Native People's way of life with their own."

"The legacy of intolerance continues" says the report, "pervading our institutions and our thinking by sheer momentum and often by indifference." The report

concludes that "it is essential for the Provincial Government to act now to develop and implement an effective policy for Native education. We have among us," it says, "the understanding and the skill to match the challenge."

That remains to be seen. Although the report recommends that more of the responsibility for Native education be given over to local bands, it warns against the "danger that the increasing involvement by Natives in their own education may result in a growing isolationism of Native peoples." The government, it says, "must strive to achieve the delicate balance" of encouraging both Native involvement and the interaction of Native children with the non-Native population.

The government's insistence on tolerance and understanding may yet get in the way of its tolerance and understanding.



Tolerance and understanding in Mennonite Parochial School instructional materials

An evaluation by Alberta Education in "An audit of selected private school programs"

Mennonite school instructional materials tend to portray men and women in traditional sex roles as would be expected in textual materials that are 20 or more years old. This is particularly true in social studies and health, but it is also the case to a lesser extent in junior high language arts. Older materials may be used in Mennonite classrooms because the system of beliefs prevailing in Mennonite communities strongly supports traditional values.

In junior high science, intolerance toward the principle of open-mindedness in science was detected. Any conclusions or statements which differ from the biblical references found throughout the text are rejected. Man is depicted as being unable to arrive at truth through thinking and reasoning because of his sinful nature. This belief is in conflict with the position taken by the scientific community at large and by Alberta Education.

"Man is depicted as being unable to arrive at truth through thinking and reasoning because of his sinful nature. This belief is in conflict with the position taken by the scientific community at large and by Alberta Education."

Tolerance and understanding in Seventh-Day Adventist instructional materials

An evaluation by Alberta Education in "An audit of selected private school programs"

Reviewers of primary language arts resources in Seventh-Day Adventist Schools were critical of these materials because of sexual and religious stereotyping. Most of these resources were produced in 1965 which may explain the presence of outdated sex role portrayals. All primary resources were judged to be problematic or unacceptable.

The presence of a broader range of literature in grades 4-8 resources resulted in a much improved rating. There are still some problems arising from references to traditional, pre-1965 sex roles, but two-thirds of the resources were

given an acceptable rating.

The strong Christian perspective of S.D.A. materials leads to a virtual ignoring of other religious views. Where presented, other religions are treated rather intolerantly. However, the Christian orientation in science materials does not interfere with good science teaching, as defined by Alberta Education.

Concern was expressed over dogmatic language, which appears in health sections of the science-health materials, toward lifestyles not in keeping with Seventh-Day Adventist beliefs.

Rockway Mennonite Collegiate

Rockway Mennonite Collegiate is a secondary school in Kitchener, Ontario, offering grades 9 through 12/OACS. It charges tuition of from \$2,495 to \$4,370 (family rate). In 1985 the school had a record enrolment of 221. "Rockway seeks to provide an atmosphere that encourages the student to find himself as a person of worth and purpose. Opportunity is given for social, academic and spiritual growth and development. Discipline is seen as facilitating creative activity. Structure provides a framework for learning and dialogue. Rockway endeavours to help young people to sort out the essentials for a meaningful life and to equip them with skills that will qualify them to implement a Christian way of life."

Rockway students assist caterer during Pope's visit



Mennonite students going to see the Pope? That's ridiculous, but true. From Tuesday, September 11 to Friday the 14th, one of the main topics in the halls of Rockway was the trip to Midland to see the Pope.

Mr. J. Bingeman, of Bingeman Park, requested 40 students (later changed to 80) to assist in preparing food to sell to the crowd at Midland. He is donating money to Rockway student council for this help. The students who went are from grades 10 to 13.

On Friday we came to school with our warm clothes and sleeping bags. After receiving our identification wrist bands and stickers, we all boarded the buses at 2:30 p.m. and arrived at Midland around 5:30.

Our work there included stuffing hot dogs, unloading trucks and selling the food to kids who sold it to the crowds. We worked with girls from St. Mary's Separate School, Kitchener, in four-hour shifts starting at 8 p.m.

Since the crowd of people expected was grossly overestimated, there was a lack of work during some shifts. To pass the time and keep warm during the cold night shifts, we got together and sang songs ranging from "606" to camp songs.

The highlight of the trip was, of course, seeing the Pope. As one student said, "I didn't expect much, but it was really a moving experience." Personally, I felt the Pope to be very down-to-earth and human, not at all detached from the people. He made the people of all religions and nationalities feel like part of the family of God.

by Gretta Unger, grade 13, from a Rockway Mennonite School Association Newsletter.

Theological & philosophical statement

Anabaptist heritage

As a servant of the Mennonite and Brethren in Christ churches in Ontario, Rockway identifies itself with their heritage of faith and experience. The rediscovery of the biblical Believers' Church vision through the Anabaptist-Mennonite witness in the sixteenth century has revealed groups of people who believed in Jesus Christ, accepted believers' baptism, and showed love in all human relationships, rejecting all forms of coercion, including warfare.

The church was for them a fellowship of love, sharing to meet the needs of members, studying the Bible — their authoritative guide, discerning God's will together in the presence of the Spirit of worship, encouraging faithfulness to God's will in mission and service, rejoicing in trials, hoping and living for the full coming of the Kingdom of God on earth.

In daily life they sought to follow in the steps of Jesus by His grace, with no inconsistency between personal profession and public occupation, between sacred and secular. Rockway sees itself as serving present-day Anabaptist-Mennonite congregations. Students are acquainted with the specific heritage of faith and experience of this people.

Our faith and life

We at Rockway confess that God is at work in the world, creating for Himself a people, bringing His purposes to fulfilment. We accept Jesus Christ as the supreme revelation of God. In His name people are called from the rebellious order to join the new order of God and to live as new people.

Through faith in Christ the person is reconciled to God and to his neighbour and is set free to enjoy God's good creation and to celebrate and participate in the new life which God gives His people.

We see the church as a "pioneering community." In their life together community members support each other in service and mutual discipline, speaking the truth in love. This experience of Christian community issues in joyful obedience to Christ and in witness and service to the larger society, even at great personal cost.

The Bible

The Bible is our basic witness to God's revealing Himself, by acting and speaking in events of history to call and preserve a people for Himself. The Scriptures witness to God's coming for salvation of the world through Jesus Christ, His Son. The Bible is thus the

foundational history of the church and the authoritative guide to faith in Christ and the life of discipleship. It is to be interpreted through the work of the Spirit as Christians study, pray and talk things over together. We at Rockway seek to allow the Bible to mould our total common life; its teaching is emphasized in chapels, Religious Studies and other courses.

Personal responsibility

At Rockway we recognize that, although each student is influenced by his background and environment, he has the freedom and responsibility to decide which way his life shall count. Church school education concerns itself with the will as well as with the mind. The function of nurture in the believing family at Rockway is to enable, as much as possible, a responsible, mature, free, informed answer — "yes" or "no" — to the call of God.

A would-be disciple of Christ turns away from unworthy values competing for his loyalty in exchange for the tremendous worth of the Kingdom of God. Hence, we seek to train students to analyze and understand prevailing values in the youth and adult cultures around them. No one need be the helpless object of outside forces. The call to love God and the neighbour is addressed to every person and everyone is seen as capable of good by the grace of God.

We invite students to join in a voluntary, covenanting community, a priesthood of all believers. At Rockway we promote the claims of Christ. Youth of non-Mennonite background are welcome to attend Rockway if they and their parents understand the position of the school, are sympathetic with the faith of Mennonites, and co-operate in seeking Rockway's goals.

Guidelines for students

Students are expected to conduct themselves in a responsible manner that is in keeping with the overall purpose of the school. Each student's actions shall evidence due consideration for the rights and welfare of others. The student shall exercise proper care over school property.

In matters of dress and grooming, students shall demonstrate discernment in maintaining a modest, clean and neat appearance.

Students are required to refrain from the use of tobacco, alcoholic beverages, narcotics and other harmful and illegal drugs on the campus and while attending school functions. The use of these drugs is discouraged at all times because of their harmful effects on personal health and relationships.

A time for understanding

Bill Kruger

Ever since former Premier William Davis announced that the Separate School System (kindergarten through grade 13) in Ontario will be receiving equal funding with that of the Government School System, there has been increasing awareness of the role and function of education in our society.

While this is primarily a money issue for both sides (those in favour of equal funding and those against), the issue is nevertheless raising the social consciousness of the moral and ethical influences of educational institutions. There are good and well-meaning people on both sides of this issue. There are valid arguments on both sides of this issue. Let us hope and pray that the best of each side, those views and arguments

that are truly directed toward the mental, physical and spiritual health and welfare of students, can be combined to bring about a better educational program for all the sons and daughters of our total society, whether in government schools or church-related schools.

This is a time for listening and Christian understanding. This is a time for action.

The equal funding promise has raised the hopes of other non-government schools, including our Mennonite schools, also to receive due consideration in matters of funding. As a Mennonite community we can set an example for the rest of society in modelling open and mutually respectful discussion between those of us teaching in government schools and those

teaching in church-related schools. The essential ingredient in our conversations and debates must be a genuine concern for the best education possible for all sons and daughters of our society, and only secondly the money issue. This matter occasions a call to all the Judeo-Christian denominations, and especially the Mennonite church, in being the "salt and light" in education in a more deliberate and conscious manner.

Perhaps all Mennonite educators in the province of Ontario, both in government and alternate schools, need to come together to discuss our Christian responsibility regarding this issue of funding and educating. We have a golden opportunity to model how to deal with conflict and at the same time give purposeful direction toward a



Bill Kruger

better education. We have a golden opportunity to help the Mennonite Church to understand more fully and accept more faithfully the Christian mandate to teach — whether equally funded or not!

Bill Kruger is principal of the Rockway Mennonite School.

Education

Three views of tolerance

John Hiemstra

In the fall of 1983, the Calgary Public Board closed two Logos Christian schools that operated as alternative schools within the public system. A year later, the same Trustees that had closed down the Logos schools suggested requiring "readings," which reflected all religions, and "a moment of silence for reflection" for all students in the system.

CPJ challenged this view of tolerance, suggesting that the new proposals were really an expression of intolerance. CPJ argued that there are three common viewpoints of tolerance in our society:

1) Indifference — "I don't care what you think, believe or do; you do your thing, I'll do mine." This is not tolerance. What you don't care about you don't have to tolerate.

2) Relativism — "What you do or believe is just as true and good as what I think or do — neither is right nor wrong nor superior." This also is not tolerance. You don't have to tolerate something you believe is right, or at least as right as your position.

d) Tolerance — This brings us to the essence of true tolerance: putting up with that which you disagree with, think wrong, or would not want to practise yourself.

The suggestion of a lowest common denominator religious reading was really an expression of relativism, not tolerance. In this viewpoint nothing is right or wrong. It doesn't matter what readings we do; they're all equally good. Tolerance, on the other hand, is putting up with ideas, actions or beliefs you don't agree with.

The period between the



closing of the Logos schools and the suggestion for "readings," reflected a viewpoint of indifference. This viewpoint suggested that it didn't matter whether or not religious activities happened in the schools. They just didn't care.

The period prior to the

closing down of the Logos schools represented a time of genuine tolerance. Education was being delivered from different and conflicting viewpoints in different schools, i.e. Christian, Jewish, secular, etc., and although there were fundamental disagreements between these schools, they agreed to "put up with each other."

A just society should be tolerant of differences, not relativizing (and thus insulting) real differences in society. Canada needs governments that understand genuine tolerance by respecting parental choice in determining

the values context for their children's schooling.

Within this public framework of tolerance, Christians will have the room to provide Christian education, witness to what redemption means for education, and serve our neighbours in developing more normative curriculum and pedagogy.

John Hiemstra is the Alberta Regional development director for Citizens for Public Justice.

Tolerance and understanding

in A BEKA instructional materials

An evaluation by Alberta Education in "An audit of selected private school programs"

Materials available from A BEKA Book Publications of Pensacola, Florida, are an important source of learning resources for Mennonite Parochial schools. The strong Christian influence in these materials has resulted in their use in other Alberta private schools, as well.

As one would expect, religious references are extensive in A BEKA materials. In mathematics and music, because of their technical nature, A BEKA materials neither hinder nor promote tolerance and understanding of others. Perhaps this is because these subjects rarely deal with issues of age, sex, race, handicap, socio-economic status or political belief.

In language arts, two-thirds of A BEKA materials for elementary grades and one-half of those for secondary grades were rated as acceptable. The remaining materials were either problematic or unacceptable because of sexual stereotyping, religious or racial intolerance, or a combination of these. While the selections in literature texts were quite tolerant toward other religions, the introductory statements to these selections displayed intolerance. The religious values of the authors were questioned, suggesting that Christian principles were lacking.

A BEKA science resources were rated acceptable on all criteria

except for the unbalanced, dogmatic treatment of the origins of the universe. Those who hold beliefs that are contrary to a fundamental and literal interpretation of the Bible are looked upon as opposites to "thinking men." Evolutionists are scientists who have rejected the Bible and the Word of God.

Serious problems were also encountered in social studies with respect to stereotyping of Natives and male/female roles. World events, and United States history in particular, are portrayed from a Christocentric perspective. Causation, with respect to historical events, is attributed to the will of God. No consideration is given to alternative, multi-causal explanations. One text, *United States History*, was rated as unacceptable in Alberta "because of the intolerance, racism, sexism, religious bias and national chauvinism displayed in the first two chapters."

It is difficult to view most A BEKA materials as being satisfactory in promoting tolerance and understanding due to the lack of emphasis on developing and applying the skills of critical thinking. Content is presented at the memory or recall level. All too few opportunities arise for questioning and searching, for engaging in systematic inquiry and problem solving.

"Causation, with respect to historical events, is attributed to the will of God. No consideration is given to alternative, multi-causal explanations."

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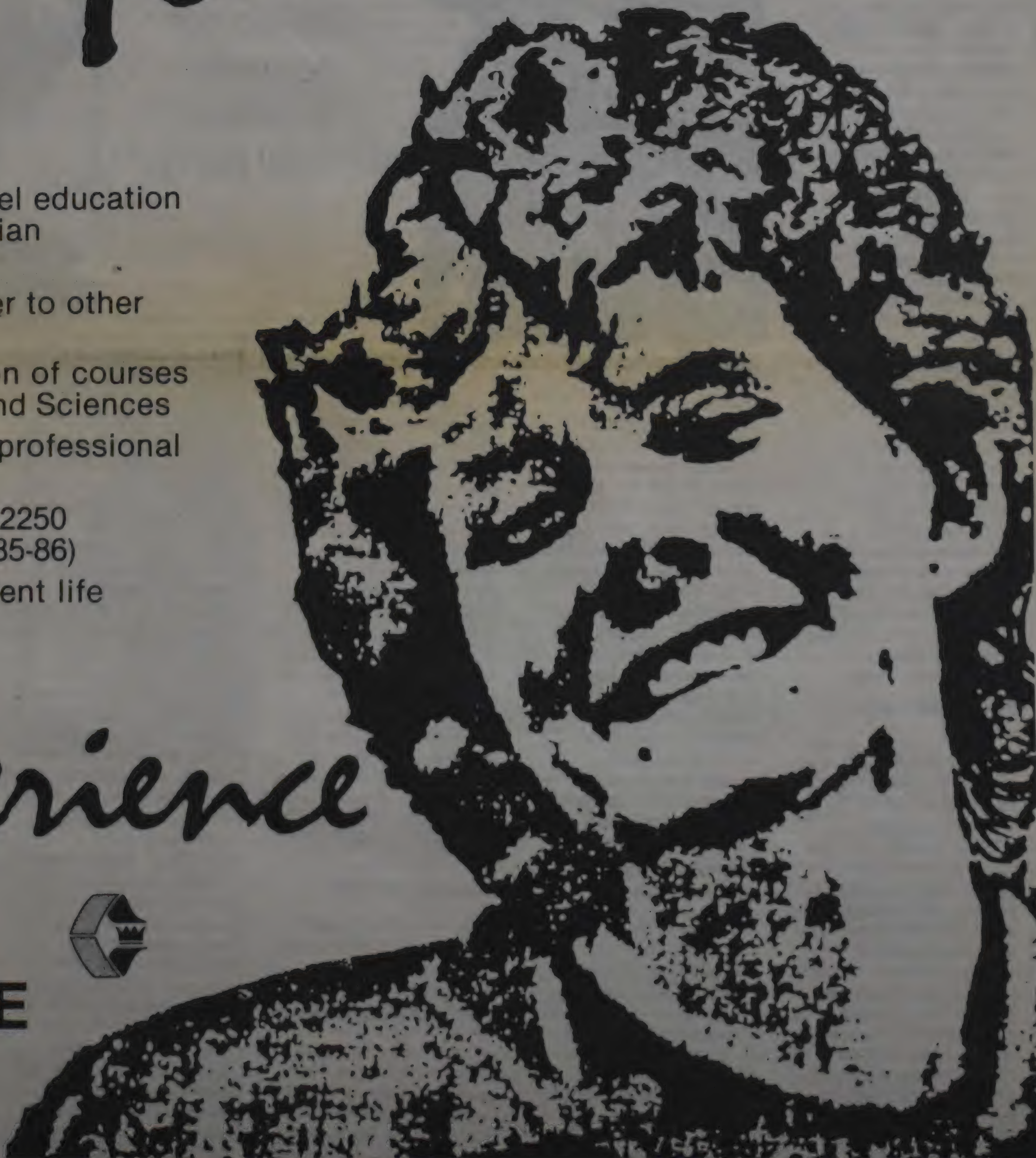
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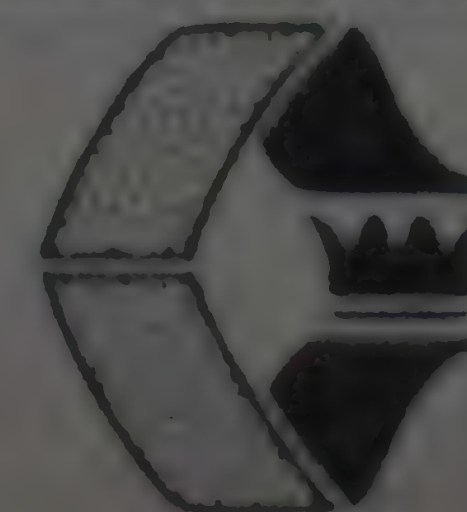
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Issue

Who speaks for the church?

... continued from page 5.
and more than a billion dollars for universal day care does not at all represent the thinking of the vast majority of members in the CRC. Should the Executive Secretary of the CRC Council and the Committee for Contact with the Government have the right to speak publicly on your and my behalf on such a highly dubious *economic* matter?

A more recent public position of the CRC Council reinforced my concerns and objections. The March 18 *Toronto Star* carried another front-page article headline, "Stop Reagan on Nicaragua Churches tell Mulroney." Apparently, "a coalition of 17 senior church leaders wants Mulroney to tell Reagan at their Washington summit today that Canadians strongly oppose his support and financing of anti-Nicaraguan insurgents." Apparently, a telegram was sent to the Canadian Prime Minister urging him to confront President Reagan on his "militaristic policy on Central America." Apparently, according to the *Star*, the telegram was signed by the Rev. Arie Van Eek, Executive Secretary of the Council of CRCs in Canada on behalf of all of us who are members of the CRC.

Once again, somewhat petulantly no doubt, I protest. **NOT ON MY BEHALF YOU DON'T!** Once again, I would wager that the CRC community is not nearly as convinced about this as the Rev. Van Eek apparently is. Once again, I ask, should such public pronouncements on debatable political issues be made at all by churches.

Privileged moral status?

Let me be perfectly clear on the point I am trying to make. I do not object to the CPJ advocating particular economic policies. That is its responsibility as a Christian citizen's coalition. I do object, however, to its proposals being endorsed by churches and thus acquiring a moral and theological weight that they do not have. The CPJ proposals need to be discussed and debated like any proposals that come from the NDP, the Liberals, the Progressive Conservatives or the Communist Party of Canada. Will they work? Are they reasonable? Do they really advance the cause of the poor? Is the cost too great? What are the direct and indirect consequences? Etc., etc. They should not have privileged moral status simply because they are endorsed by Christians or use Christian-sounding rhetoric like "caring for the

poor." Frankly, *as economic proposals*, they should not in principle receive the endorsement of churches whose task it is to proclaim the Word of God and point to the Kingdom of God rather than to bless political platforms and specific economic proposals. The German churches in the 1930s, it must be remembered, "blessed" the Nazi regime of Adolf Hitler. The same goes for Latin America. It is not at

retreating en masse from the failures of those policies? Is there a familiarity with the volumes of writing of neo-conservative thinkers and their *non-socialist* answers to the question of the causes and cures of poverty? And on Nicaragua: Is there an awareness that there are Christians from Nicaragua whose portrait of life under the Sandinistas is quite different than that given by the

My first objection to the two public pronouncements made on behalf of the Canadian CRC is therefore that they represent contentious issues about which reasonable and well-intentioned Christians can and do disagree. It is, I would suggest, therefore, improper for the Executive Secretary of the CRC Council and/or the Committee for Contact with the Government, on behalf of the CRC, to make ad hoc

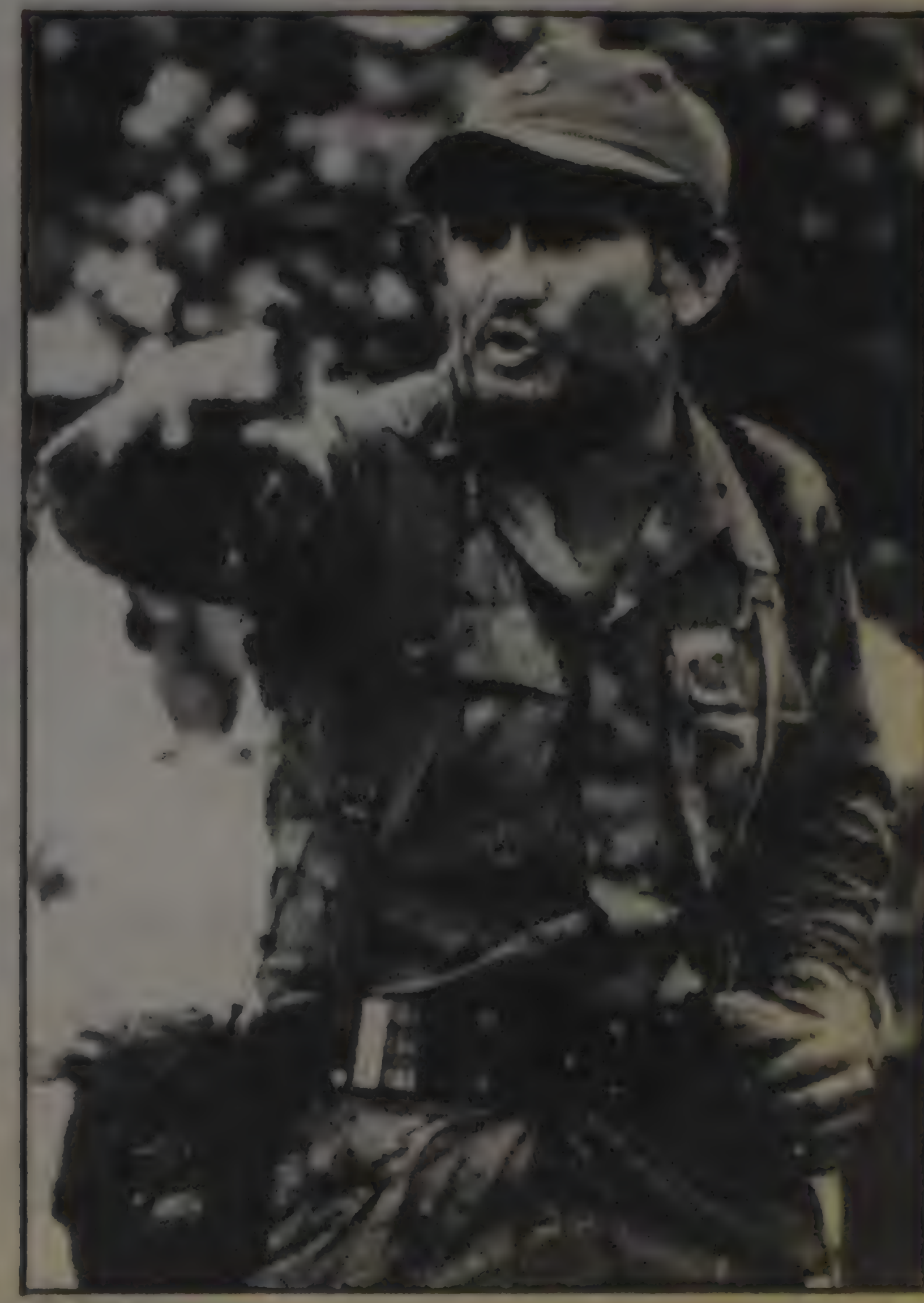
Stop dubious pronouncements

I believe it is time to call a halt to such ecclesiastical pronouncements. Debatable and even dubious socio-political pronouncements bring the very truth of the Gospel into disrepute. Why should a church member trust his pastor's interpretation of Scripture when that pastor insists on throwing his moral authority behind partisan



"The church should not become another political party."

Left: Nicaraguan President, Daniel Ortega.
Right: Contra leader, Edén Pastora.



all clear to me what *the* Christian policy should be. That we should be opposed to oppression, injustice and torture, for example, is obvious. That such Christian concerns categorically mean that we should be opposed to *all* military action is not. Frankly, with all due respect to all clergymen of which I am one, preachers *as preachers* know beans about economics and politics and should *as preachers* shut up about them. If they must say something, they do it as private citizens whose opinion is that of any private citizen, not as those who are clothed with ecclesiastical and special scriptural authority.

There are other Christian voices

What I am questioning, in other words, is the propriety and competence of *church* leaders to make such specific policy judgments and to speak with moral authority on behalf of churches that may not at all agree with those policies. Let me ask some sensitive questions of all those who make such pronouncements. First of all, concerning the CPJ proposals: Is there an awareness that there exists documented evidence of the virtual failure and even destructive consequences of U.S. Great Society welfare programs? Is there awareness that former proponents of liberal socialist policies are

ecclesiastical tourists to Central America? Is there an awareness that there is a long tradition, in the twentieth century of Western intellectuals and churchmen who travelled to Marxist countries (Russia, Cuba, China) and came back with glowing reports about the "successes" of those revolutions precisely at the time that massive slaughters of non-co-operative populations were taking place? Is there no awareness that Nicaragua is simply the latest darling in a long line of leftist favourite causes? And, has there been an adequate reflection on the horrid realities of Marxism in the twentieth century? And I could go on.

Debatable points

The point I simply want to make is that the CPJ proposals and American policy re Nicaragua are *debatable* matters. Christians may reasonably disagree on the preferred policy. President Reagan may be wrong. Then again, he may also be right. Or, more likely, he could be partly right and partly wrong. Do we really have adequate sources of information that enable us to make such morally absolute statements? For this reason the moral weight of the churches should *not* be thrown in support of specific policies which may in fact be dead wrong.

pronouncements that do not reflect the sentiments of the membership of the CRC and have not even been debated and discussed in its minor or major assemblies from consistory to classis to synod. The secretariat and its agencies are servants of the church not its prophets or popes.

But that is perhaps not even the most important point. Even if the churches and their membership agreed on the specifics of the CPJ proposals or aid to the Contras or free trade with the U.S. or the testing of cruise missiles in Canada, a fundamental question is: Should the church *as Church* be making such highly specific non-ecclesiastical pronouncements?

Whatever happened to the doctrine of sphere sovereignty? Cannot Christian organizations such as CPJ and CLAC (Christian Labour Association of Canada) and the RCBPA (Reformed Christian Business and Professional Association) for example, fulfil that task and do it properly because its representatives are knowledgeable in economics and politics in a way that clergymen never can be? Why are we drifting into a universal social gospel where the church as Church is seen to be the only Christian presence in the world? Have we given up altogether on Christian organizations?

political proposals? And worse, why should political and economic differences *in the church* divide Christians? Must we be political leftists to be considered true Christians?

There was a time when I would have defended a limited political role for the church. Now I am not so sure. Particularly not in our free society where we have political parties and citizens' groups who can suggest specific proposals to the government. The church should not become another political party. The danger is too great and the temptations of power appear overwhelming.

How ironic that ministers of a gospel which so clearly warns us about the dangers of power seem so eager to thrust themselves into the power games of public opinion formation. For, let us be frank, is it not grandstanding for clergymen deliberately to grasp national headlines on the eve of the federal budget and on the very day of the Reagan-Mulroney summit?

For that reason my inclination now is to say, let the church be church and keep its nose out of politics and economics altogether. Better a church that is silent and thought to be foolish by the world than a church which speaks and removes all doubt.

Dr. John Bolt teaches religion and theology at Redeemer College in Hamilton, Ontario.

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Classified Rates	Anniversaries	Anniversaries	Anniversaries	Obituaries
Births \$22.00 Marriages & Engagements \$25.00 Anniversaries \$30.00 Obituaries \$30.00 Notes of thanks \$21.00 Birthdays \$20.00 All other one-column classified advertisements: \$7.50 per column inch with a minimum of \$10.00. For letter under box number, \$10.00 extra. Calvinist Contact will not be responsible for any errors due to handwritten or phoned in advertisements.	 <p><i>Congratulations to Klaas and Marie Van Tuinen (nee Knibbe) who will celebrate their 50th wedding anniversary, D.V., on April 9, 1986.</i></p> <p>Oenkerk South Mountain 1961 April 7 1986 "Unless the Lord builds the house, its builders labour in vain. Unless the Lord watches over the city, the watchmen stand guard in vain." (Psalm 127:1-2)</p> <p>FOLKERT and JETJE DEVRIES (nee Sikma)</p> <p>With much happiness and thankfulness to our Lord we hope to celebrate with our parents their 25th wedding anniversary. May God bless you with continued health and joy together in the time ahead.</p> <p>With love, your children: Ellen & Rick Douma — Chesterville Oscar DeVries — South Mountain Rick DeVries — Kingston Garnet DeVries — South Mountain Tina DeVries — South Mountain</p>  <p><i>Congratulations to Wim and Matje Reuser (nee Teunissen) who will celebrate, D.V., their 50th wedding anniversary on April 3, 1986.</i></p> <p>Congratulations to Wim and Matje Reuser who will celebrate their 50th wedding anniversary on April 3, 1986.</p> <p>With praise and thanksgiving to our Lord we wish to announce the 50th wedding anniversary of our parents and grandparents,</p> <p>WIM and MATJE REUSER (nee Teunissen)</p> <p>April 3, 1986. Bill & Corne Reuser — Burnaby, B.C. Michael & Sylvia Reuser — Calgary, Alta. Mattie & Herman Houweling — Matsqui, B.C. Ditty & Tom Reed — Penticton, B.C. Trudy & Joe Wikkerink — Duncan, B.C. Mary & Clyde Broersma — Cloverdale, B.C. Irene & Bob Kokotailo — Vancouver, B.C. and 25 grandchildren. Home address: 8632 Armstrong Ave., Burnaby, B.C.</p>	<p>KLAAS and MARIE VAN TUINEN (nee Knibbe)</p> <p>Amsterdam Brampton 1936 April 9 1986</p> <p>It is with joy and thanksgiving to the Lord that we celebrate the 50th wedding anniversary of our Mom and Dad, Grandma and Grandpa. Wedding text: Phil. 4:6-7: "Weest in geen ding bezorgd," but in everything by prayer and petition with thanksgiving, present your requests to God which transcends all understanding, will guard your hearts and your minds in Christ Jesus.</p> <p>Cathy & Lucas Oosterveld; Richard — Mississauga Gerl Ray — Mississauga; Wayne — Vancouver, B.C. Rinske & Bruce Corbett; Tirza, Risa-Marie — Richmond Hill Ron & Venda Van Tuinen; Sacha, Kyle, Tania — Brampton Chuck & Winnie Van Tuinen; Charissa, Julia — Nobleton Home address: 4 Grand Circuit Ct., Brampton, Ont. L6Y 1A4</p> <p>Winschoten Edmonton 1936 May 7 1986</p> <p>With joy and thanksgiving to the Lord, we hope to celebrate the 50th wedding anniversary of our dear parents and grandparents,</p> <p>REMMELT and WEIA GROENWOLD (nee Keizer)</p> <p>May the Lord continue to keep them in His care, and bless them in the years to come.</p> <p>Their loving children and grandchildren: Simon & Bertha Dykhuizen; Ken, Rick, Wendy — Edmonton, Alta. Gerry & Jennie Kuipers; Gerald, Mark, Cheryllyn — Edmonton, Alta. Harry & Audrey Groenwold; Scott, Danette, Bryce — Abbotsford, B.C. Open house to be held, D.V., on Saturday, May 10, from 2-5 p.m., in Third Chr. Ref. Church, 14323-107A Ave., Edmonton, Alta. Best wishes only. Home address: 5903-95 Ave., Edmonton, AB T6B 1A4</p> <p>Serooskerke St. Catharines 1951 1986</p> <p>We thank God for the special occasion of our parents' 35th wedding anniversary on April 6, D.V.,</p> <p>JIM and SINA MEYERS (nee Ton)</p> <p>It is our prayer that God will continue to bless you Mom and Dad, Oma and Opa, in the years to come</p> <p>Bram & Elly Hoff, Shannon, Aron, Marcel, Benjamin, Kristin, Julie — St. Catharines, Ont. Fred & Cindy Meyers; Jimmy, Blake — Niagara-on-the-Lake, Ont. John & Helen Yesselstein; Sierp, Johnny — Woodstock, Ont. Sharon Meyers — Brampton, Ont.</p>	<p>1961 April 14 1986 "Blessed be the tie that binds." With joy and thanksgiving, we are pleased to announce the 25th wedding anniversary of our parents,</p> <p>JACK and ANN LEISTRA (nee Scholier)</p> <p>It is our prayer that the Lord will continue to bless them and keep them in His tender care for many years to come. Sharon — London Perry — Hamilton Patricia — at home An open house will be held Saturday, April 12, 1986, from 2:00 p.m. til 5:00 p.m. in the Chr. Ref. Church Hall, Mooney St., Dresden. Best wishes only. Home address: R.R.#3, Dresden, ON N0P 1M0</p> <p>1951 1986 With praise and thankfulness to God, we wish to announce our parents' and grandparents' 35th anniversary on April 5, 1986.</p> <p>ED and BRENDA STEIGINGA</p> <p>Rob & Sue Steiging; Sheri — Sarnia, Ont. Nancy & Jack Bouterse; Nathan, Marc — Sarnia, Ont. Marg & Andy Nyboer; Ryan — Peterborough, Ont. Gerald & Nicole Steiging — Victoria, B.C. Dave — at home Home address: 25 Grand Ave., Apt. 207, London, ON N6C 1L3</p>	<p>"Now we know that if the earthly tent we live in is destroyed, we have a building from God, an eternal house in heaven, not built by human hands." (II Corinthians 5:1) On Friday, March 14, 1986, the Lord took unto Himself into His eternal glory our beloved wife and mother,</p> <p>GEERTRUIDA (Trudy) BOSMAN (nee Meyer)</p> <p>at the age of 62 years. Reindert (Ron) Bosman — Laurel, Ont. Peter Albert Bosman — Laurel, Ont. Janet Anda — Willowdale, Ont. R.R.#1, Laurel, ON L0N 1L0</p> <p>"Let not your hearts be troubled; believe in God, believe also in me. In my Father's house are many rooms; if it were not so, would I have told you that I go to prepare a place for you?" (John 14:1,2) On March 4, 1986, the Lord suddenly called home our beloved husband, father and grandfather,</p> <p>GERRIT JAN SCHOLTEN</p> <p>at the age of 58 years. Stien Scholten-Lammers — Duncan, B.C. Henk & Angela Scholten; Jessica, Elizabeth — Duncan, B.C. John & Debbie Scholten; Amy, Rebecca — Port Moody, B.C. George Scholten — Duncan, B.C. Home address: 1805 Stamps Rd., R.R.#1, Duncan, B.C. V9L 1M3</p> <p>Godegraven London, Ont. 1889 March 13, 1986 A long and happy life here on earth came to an end when,</p> <p>HELENA ANNA TRINETTE VANDERWEL (nee Boersma)</p> <p>was transferred by her Lord to heaven and its glories, where she will live eternally and still happier. Her face was shining, when she was singing to and praising God. Now she can sing to her heart's content, and now her face will be beaming with a heavenly radiance. Praise the Lord for great things He has done for and through her. We, the "Jongeren van Vroeger" (of which she was a member) extend our heartfelt sympathy to the relatives, who will miss her, but still can say: Hallelujah! The text of the memorial service was Psalm 23.</p>
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Thanks

BUSS: God has blessed us richly in giving us relatives and friends with whom we were allowed to celebrate our 50th anniversary. Thank you for your flowers, cards and gifts. It was a truly blessed day for us.
Peter and Adriana Buss, Pierre-fonds, PQ

Births

JONKER: With joy and thankfulness to God, we are happy to announce the birth of our second child, CAROLYN MARIE, who was born on March 10, 1986, weighing 7 lbs. 6 oz.; a sister for Laureen; second grandchild for Mr. and Mrs. L. Jonker of The Netherlands and third grandchild for Mr. and Mrs. M. Frankruyter of Brampton, Ont.
Rick and Agnes Jonker, R.R.#2, Thorndale, ON N0M 2P0

Marriages

SAJEB-VAN DEEMTER: It is with great joy that we, the parents, Mr. and Mrs. Albert Sajeba and Mr. and Mrs. Ralph Van Deemter of Mississauga, Ont., announce the forthcoming marriage of our children, GRACE and HANK. This celebration of love will take place on Saturday, May 3, 1986, at 3 o'clock in the afternoon, D.V., at the Rehoboth CRC, Etobicoke, Ont. Rev. P. Van Egmond officiating.

LALICH-TAMMING: Mr. and Mrs. George Lalich of Strathroy, Ont., and Mr. and Mrs. John Tamming of Strathroy, Ont., are pleased to announce the forthcoming marriage of their children, MARY ANN ELIZABETH and JOHN. The Lord willing, the wedding ceremony will take place on Saturday, April 19, 1986, at 3 o'clock in the afternoon, in the Westmount Chr. Ref. Church, 405 Drury Lane, Strathroy, Ont. Rev. M.J. Lise officiating.
Future address: 192 Pannell Lane, Strathroy, ON N7G 2C6

VANGEEST-KOORNNEEF: Believing that the Lord has brought them together, and with joy and thanksgiving to our God, we, Mr. and Mrs. Adrian VanGeest of Grimsby, Ont., and Mr. and Mrs. Arthur Koornneef of Beamsville, Ont., are happy to announce the forthcoming marriage of our children, JOYCE and JIM. The wedding will take place, the Lord willing, on April 5, 1986, at 2:30 p.m., in the Mountainview Chr. Ref. Church, Grimsby, Ont. Rev. A. VanGeest officiating. We wish them God's blessings.
Future address: 186 Colver St., P.O. 269, Smithville, ON L0R 2A0

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Classifieds

Teachers				
<p>COBOURG: Experienced teachers needed for possible openings in K through 6. Please send resume to Henry Lise, Principal of Northumberland Christian School, R.R.#5, Cobourg, ON K9A 4J8; Tel. 416-372-8766.</p> <p>DRAYTON: Calvin Chr. School will have one definite (due to growth) and one possible opening in the primary division and a possible opening in the junior division for the 1986/1987 school year. Drayton is a rural community located about ½ hr. from Kitchener/Waterloo. Please direct letters of inquiry to Mr. A.J. VanderStoel, Principal, Box 141, Drayton, ON N0G 1P0; tel: (519)638-2935.</p> <p>DUNCAN, B.C.: Duncan Christian School invites applications for an intermediate teaching position for September 1986. Please send letter of application and resume to: Mr. W. van Deventer, Duncan Chr. School, P.O. Box 549, Duncan, B.C. V9L 3X9 or phone (604) 746-5341.</p> <p>DUNDAS: Calvin Christian School invites applications for possible openings in the primary and junior grades. Calvin Christian School is in its 25th year of providing Christian education and is centrally located in the Golden Horseshoe. Please send your applications along with your resume and statement of faith to: Garry Glasbergen, Principal, Calvin Christian School, R.R.#2, Dundas, ON L9H 5E2; Tel: 1-416-627-1411 (school), 1-416-689-6259(home).</p> <p>FRUITLAND: John Knox Memorial Christian School invites teacher applications in the following areas. A part-time (50%) position in remedial education and a possible full-time grade 7 position are available. Please contact: Mr. J. de Jager, Principal, Box 27, Fruitland, ON L0R 1L0</p>				
<p>GUELPH: John Calvin Christian School situated in a beautiful university setting invites applications for openings in the grades 1 & 2 class, part-time special ed and principal's relief (80%). There is also a possible kindergarten opening. Send inquiries and applications to: Jake Vriend, John Calvin Christian School, 290 Water St., Guelph, ON N1G 1B8 or call: (519) 824-8860 (school) or (519) 836-6507 (home).</p> <p>HAMILTON AREA: Rehoboth Chr. School of Copetown is a Reformed school stressing the conservative experiential application of Scripture as taught in the Heidelberg Catechism, the Canons of Dort and the Belgic Confession. Our current enrolment is 189 students in kindergarten through grade 12. Teaching positions in grades 7 & 8 for general subjects and grades 9-12 for English are available. Interested applicants please send resume to Mr. H. Kleyn, Principal, Rehoboth Chr. School, P.O. Box 70, Copetown, ON N0R 1J0. Phone: (416) 627-5977.</p> <p>HAMILTON: Hamilton District Chr. High School invites applications for a possible teaching position in English. Please send resume to: Ron Dirkse, Principal, HDCHS, 28 Athens St., Hamilton, ON L9C 3K9</p> <p>KITCHENER-WATERLOO: Laurentian Hills Christian School invites applications for a grade 1-2 teacher for the 86-87 school year only, while our present teacher takes an educational leave. Please send your application to: L.H.C.S., c/o John De Schiffart, 10 Thorn Ridge Cresc., Kitchener, ON N2N 4W1.</p> <p>LONDON: The London Parental Chr. School invites applications for a grade 2 teaching position for the coming school year. Please send your application and resume, as soon as possible, to Mr. Herb Goodhoofd, Principal, L.P.C.S., 202 Clarke Rd., London, ON N5W 5E4. Phone: (519) 455-0360 (days) or 434-7284 (evenings).</p>				
<p>NEERLANDIA: Neerlandia School, Alberta, invites applications for the following 3½ openings for the 1986-87 school year. Grade 1, grade 4, language arts (grades 6-10), ½ time position (fine arts, grades 7-10, plus some elementary courses.) Send applications to Dr. H. Treleaven, Supt., County of Barrhead, #11, Barrhead, AB T0G 0E0 and to John Piers, Principal, Box 89, Neerlandia, AB T0G 1R0. Phone: (403) 674-4308 (home) 674-5581 (school).</p> <p>OSGOODE, Ont.: Community Christian School, in the Nation's Capitol Region, needs a half-time French teacher for 45 students, grades 1-8. Send applications and inquiries to: Mr. B. Bronsema, Principal, CCSA, Box 540, Metcalfe, ON K0A 2P0. Phone: (613) 821-3669 (school), (613) 821-2123 (home).</p> <p>NEWMARKET: The Holland Marsh District Christian School invites applications for possible openings in the primary grades for the 1986/87 school year. There will also be a vacancy for a grade 6/7 position. Applicants with strengths in music, French, physical education and remedial are especially encouraged to apply. Please send applications with resume to the principal: Mr. H. Vandervecht, The Holland Marsh Dist. Chr. School, R.R.#2, Newmarket, ON L3Y 4V9; (416) 775-3701 (school) or (416) 775-2645 (home).</p> <p>ST. THOMAS: Ebenezer Christian School invites applications for a position in the primary grades. Duties to begin with the 1986 school year. An interest in special education and remedial would be an asset. Send letters of application to: Mrs. Linda Vannoord, Sec. of Ed. Committee, c/o Ebenezer Chr. School, 77 Fairview Ave., St. Thomas, ON N5R 4X7; Tel: (519) 633-0690 (school) or (519) 631-4064 (home).</p>				
<p>ST. CATHARINES: Beacon Christian High School invites applications for a one-year position in English/math; due to a one-year leave of absence. Other possible openings are in the math, science, computer, business and geography subjects for the 1986-87 school year. Please send letters of application, resume and/or inquiries to the principal: Mr. H. Kater, Beacon Christian High School, 2 O'Malley Dr., St. Catharines, ON L2N 6N7. Deadline for applications is March 15, 1986.</p> <p>SARNIA: Lambton Christian High School solicits applications for a teaching vacancy in mathematics/computer and a science teacher. Please send applications including qualifications, experience and references to: Mr. W. Drost, Principal, c/o Lambton Christian High School at 295 Essex St., Sarnia, ON N7T 4S3. Telephone: area code (519) 337-9122.</p> <p>STRATFORD: Stratford & District Christian School invites applications for an opening for teaching principal. Please send resume to Chairman of the Board, Sid Vanderheide, R.R.#2, Mitchell, ON N0K 1N0 or phone (519) 393-5520.</p> <p>VANCOUVER, B.C.: Vancouver Christian Elementary School, 5621 Killarney St., Vancouver, B.C. V5R 3W4 has an opening at the kindergarten level. Inquiries to: Ron Donkersloot (604) 435-3113.</p> <p>WOODSTOCK: John Knox Christian School of Woodstock will be in need of a grade 2 and 4 teacher for the 1986/1987 school year. Please send letter of application and resume to the school. Mr. R. VanderPloeg, Principal, P.O. Box 243, 800 Juliana Dr., Woodstock, ON N4S 7W8. Phone: (519) 539-1492 (school) or (519) 539-2117 (principal's residence).</p>				
<p>WILLIAMSBURG: Our school will be in need of a teacher for a combined grade 5 & 6 class by September, 1986. Preference will be given to those who have a working knowledge of French and are able to teach music. Please send your application to the principal, Timothy Christian School, Williamsburg, ON K0C 2H0 (613) 535-2687.</p> <p>WYOMING: John Knox Christian School will have an opening for a teacher or teachers who will teach grade 5 every morning and/or grade 7 & 8 for 3 afternoons a week. Ability to teach French a necessity. We also have a possible opening for a grade 5/6 teacher. Please send resume to: William Hordyk, Principal, Box 81, Wyoming, ON N0N 1T0; (519) 845-3112.</p>				

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L2R 4L3

PATRICK TUMBA DOESN'T KNOW WHO TO THANK...



A year ago he was near death, a victim of hunger and the lack of health care that plagues the developing world. A CODEL sponsored health clinic in Liberia saved and transformed his life. CODEL is a cooperative effort of Protestants and Catholics responding to human need in 42 countries. These projects are in health, agriculture, community development and education.

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Victoria, B.C.:

Pacific Christian School

(K-12, 610 students)

Enthusiastic, committed Christian teachers, interested in teaching in an interdenominational environment are asked to submit applications as soon as possible for the following positions:

Elementary: 3 positions, grade 4, 7 and 6/7 split
Secondary: 3 positions, ability and willingness to teach in two of the following areas: social studies, science, math, P.E., Bible, music.

Send resume to:

Mr. R. Sutton, Headmaster
Pacific Christian School
671 Agnes St., Victoria, BC V8Z 2E7

Medicine Hat Christian School

Due to further expansion and expected vacancies in the school year 1986-87, our inter-denominational school from kindergarten to grade 9 invites applications from qualified teachers in the following areas:

Kindergarten half time
Primary two or possibly three positions. Applicants with strong Christian commitments and a major interest in music are especially invited to apply.

Our brand new facilities will be located in Medicine Hat's newest surveyed area.

You are invited to send application, resume, and transcripts to:

Mr. William Slofstra, Principal
Medicine Hat Christian School
318 - 8th Street, N.E., Medicine Hat, Alberta T1A 5R6

Events

CALENDAR OF EVENTS

- Apr. 4-12 Andre Knevel Second Annual Western Tour:
Apr. 4: Queen's Ave. United Church, New Westminster, B.C.; 8 p.m.; Apr. 5: Can. Ref. Church, Abbotsford, B.C., 8 p.m.; Apr. 7: All Saints' Cathedral, Edmonton, Alta., 8 p.m.; Apr. 8: Gaetz United Church, Red Deer, Alta., 8 p.m.; Apr. 9: St. Matthew Roman Catholic Church, Rocky Mtn. House, Alta., 8 p.m.; Apr. 11: Maranatha CRC, Lethbridge, Alta., 8 p.m.; Apr. 12: Immanuel CRC, Calgary, Alta., 8 p.m.
- Apr. 4-6 25th anniversary of Agassiz Chr. Ref. Church. Former members, friends and pastors are invited. For info. contact: Mrs. J. te Brinke, 5058 Limbert Rd., R.R.#1, Agassiz, B.C. V0M 1A0. Phone: (604) 796-9143.
- Apr. 5 All-Ontario Male Chorus Festival at Covenant CRC, Parnell Rd., St. Catharines, Ont. Starts 7:30 p.m. Participating are choirs from Chatham, Sarnia, St. Thomas, Hamilton, Burlington and St. Catharines. Tickets \$4.00 per person. Contact your local male chorus members.
- Apr. 5 Redeemer College Choir in concert, conducted by Marian Van Til, at 8 p.m., in the First CRC, Kitchener, Ont. No admission charge.
- Apr. 6 Spring Concert at 8 p.m. in the CRC, Caverly and South St., Aylmer, Ont. Participating choirs are: Ingersoll CRC Choir, Bel Canto Chr. Choral Society from London and the Shining Lights Choir from Aylmer, Ont.
- Apr. 8-9 The Dutch 7 group of musicians and soloists with Renata Heemskerk will be performing at the following places:
Apr. 8: Willowdale United Church, 379 Kenneth Ave., Toronto, Ont., at 8:15 p.m.
Apr. 9: Central Presb. Church, corner Charlton & Carolina Sts., Hamilton, Ont., at 8:15 p.m. Tickets at the door.
- Apr. 11-12 Concerts by St. Thomas & District Male Choir "Crescendo."
Apr. 11: Alliston CRC at 8 p.m.; Apr. 12: Holland Chr. Homes in Brampton, Ont., at 2:30 p.m.; Apr. 12: Faith CRC, Burlington, Ont., at 8 p.m.
- Apr. 11 Back to God Hour Rally at 7:30 p.m., East CRC, Strathroy, Ont. Speaker: Rev. Juan Boonstra. Topic: Harvest Days in Latin America.
- Apr. 11-19 Jarvis Frisian Drama Club will present a three-act play "Ulbe wist it wel" as follows:
Apr. 11: Knox Chr. School, Bowmanville, Ont., at 8 p.m.
Apr. 12: Vineland Public School, Vineland, Ont., at 7:30 p.m.
Apr. 16: Adelaide McDonald School, Strathroy, Ont., at 8 p.m.
Apr. 18: TDCH in Woodbridge, Ont., at 8 p.m.
Apr. 19: Christian School, Jarvis, Ont., at 7:30 p.m.
- Apr. 12 Ontario-wide CPJ's members' meeting to decide on responses to letters from Premier Peterson, Larry Grossman, and Bob Rae on abortion, education, housing and social policies. Location: John Knox Christian School, Brampton, Ont. For more information, contact CPJ (416) 979-2443.
- Apr. 12 Back to God Hour Rally at 7:30 p.m., First CRC, St. Thomas, Ont. Combined choirs consisting of: Chr. Ref. Choir of Ingersoll; Shining Lights of Aylmer; Bell Canto of London; Gospel Group Country Crusaders, under the direction of Neila Lawson. Speaker: Rev. Juan Boonstra. Topic: Harvest Days in Latin America.
- Apr. 12 Single's Fellowship Day at Bethel CRC, London, Ont. Theme: "Singles in the Image of God." Cost: \$30.00. Register before Mar. 29 and write to: Singles' Fellowship Day, 246 Burnside Dr., London, ON N5V 1B9.
- Apr. 12 1986 Spring Church Festival of the Woodstock CRCs, Woodstock Immanuel Ref. Church and Stratford CRC. Special music by "Bonds of Love" at 8 p.m., in the Maranatha CRC, corner of Hwy. 59 and 401, Woodstock, Ont.
- Apr. 13 Combined worship service in the Park St. United Church, Chatham, Ont., at 7:30 p.m. Music: Calvary Chr. Ref. Choir. Speaker: Juan Boonstra. Topic: Preaching the Love of God.
- Apr. 18 Public meeting sponsored by the Board of Concerned Members of Classis Chatham. Starts at 8 p.m. in the East CRC, Strathroy, Ont. Speaker: Rev. Nick Cornelisse. Topic: "The nature and extent of the ecumenical calling of the church."
- Apr. 19 34th Annual CLAC Convention in Silverthorn Collegiate, 291 Mill Rd., Etobicoke/Toronto, Ont. Registration at 9 a.m. Key-note speaker: Dr. Clark Pincock. Topic: "CLAC — Pillar in a Free Society."
- Apr. 19 25th Annual Spring concert in Willowdale United Church, Kenneth Ave., Willowdale, Ont. By the Choirs and Brass of the Ontario Christian Music Assembly, under the direction of Leendert Kooij, with Andre Knevel at the organ. Admission: adults \$5.00, golden age and students \$3.00. Time: 8:00 p.m.
- Apr. 20 Spring Concert at 8 p.m. in the Ingersoll CRC, 429 King St., W., Ingersoll, Ont. Participating choirs are: Shining Lights Choir from Aylmer, Bel Canto Chr. Choral Society from London and the Ingersoll Chr. Ref. Church Choir.
- Apr. 20 Spring Concert by the Laudate Dominum Choir of Chatham, assisted by the Crescendo Male Choir of St. Thomas, at 8 p.m., in Park St. United Church, Chatham, Ont. Free admission.
- Apr. 23 Dr. John Bolt of Redeemer College will speak at 8 p.m. in the Grace CRC, Chatham, Ont. on the topic: "Christian Discipleship: Have Reformed people forgotten what it means?"
- Apr. 25 Andre Knevel in Concert at 8 p.m., in the Immanuel Ref. Church, High St., London, Ont.
- Apr. 25-27 25th Anniversary of the Kildonan CRC, Winnipeg, Man. For info. call Mrs. M. Wyenberg, 1109-1590 Henderson Hwy., Winnipeg, MB R2G 2B8.
- Apr. 26 25th Anniversary of John Knox Memorial Chr. School, Fruitland, Ont., 1-5 p.m. open house; 5:30 p.m. banquet; 8 p.m. evening program. For info. call (416) 563-5152 or 643-3987.

DE HOLLANDSE DAG
Deze dag wordt dit jaar gehouden op
Woensdag, 11 Juni, 1986
in het Moorefield Park
aanvang 10 uur
De spreker voor deze dag is Ds. Hans W. Zegerius.
Verder is er samenzang muziek en voordrachten. Koffie en kock.
Neem uw lunch mee.
De Commissie

All Ontario Young Adults Day Rally
"Unconditional Love"
May 2-4, 1986
MAIN SPEAKERS: Rev. Den Haan & Rev. Quartel
PLACE: Faith Christian Reformed Church
2265 Mountainside Dr., Burlington, Ont.
Weekend cost: \$30.00
Register before April 18 by cheque to:
Tina Stuivenberg
908-981 Main St., W., Hamilton, ON L8S 1A8
For information call (416) 522-3157
Accommodations are available.

- Apr. 26 Redeemer College Annual Membership meeting, at Ancaster CRC, Ancaster, Ont.
- Apr. 26 25th celebration of the Ebenezer Chr. School, St. Thomas, Ont. Everyone is invited, at 7:30 p.m. at Parkside Collegiate, Sunset Dr., St. Thomas, Ont.
- Apr. 26 Tour at the Ireland Estate in Burlington, Ont., on Guelph Line, south of Hwy. 5. Hours 2-4 p.m., 7-9 p.m. Entry \$2.00. For info. call (416) 689-6297.
- Apr. 26 Concert by "The Ambassadors" in the new CRC (Hwy. 53), Ancaster, Ont., at 8 p.m. Tickets: \$3.00/person or \$7.00/family. Proceeds for organ fund.
- Apr. 26 25th Annual Spring Concert in Exeter United Church, James St., Exeter, Ont. By the Choirs and Brass of the Ontario Chr. Music Assembly, under the direction of Leendert Kooij, with Andre Knevel at the organ. Admission: adults \$6.00, golden age and students \$4.00. Time: 7:30 p.m.
- Apr. 27 Spring Concert at 8 p.m. in the Bethel CRC, 716 Classic Dr., London, Ont. Participating choirs are: Shining Lights from Aylmer, Ingersoll Chr. Ref. Church Choir and Bel Canto Chr. Choral Society from London, Ont.
- Apr. 30 25th Annual Spring Concert in the Rehoboth Chr. Ref. Church, Seugog St., Bowmanville, Ont. By the Choirs and Brass of the Ontario Chr. Music Assembly under the direction of Leendert Kooij, with Andre Knevel at the organ. Admission: adults \$5.00, golden age and students \$3.00. Time: 8:00 p.m.
- May 2-4 All-Ontario Young Adults Day Rally at Faith CRC, 2265 Mountainside Dr., Burlington, Ont. Main speakers: the Revs. Den Haan and Quartel. Theme: "Unconditional Love." Cost: \$30.00. Register before Apr. 18 to Tina Stuivenberg, phone (416) 522-3157.
- May 3 Organ Recital by the blind organist John Vander Tuin at 8 p.m., in Central Presb. Church, Charlton & Caroline, Hamilton, Ont.
- May 4 Spring Concert by St. Thomas & District Male Choir "Crescendo" in Knox Presby. Church, Hincks St., St. Thomas, Ont. at 8 p.m.
- May 7 Ladies of Quinte Region will host a convention at the Ambassador Motel, Kingston, Ont., starting at 9:30 a.m. Speaker: Rev. John Visser. Topic: "Rejoice and wait upon the Lord." Judy Foster of Women Alive will speak in the afternoon. Cost: \$10.00. For info. call Shirley Tadema at (613) 384-3431.
- May 16-19 Twelfth All-Ontario Y.C. Convention. Theme: "Trust and be Free." At Queen's University, Kingston, Ont. For registration contact your league secretary.
- May 17 Sarnia Chr. School's Third Annual Family Breakfast and Bedding Plant Sale at the school, 1273 Exmouth St., Sarnia, Ont.
- May 31 Fellowship and Thanksgiving at 1 p.m. in Dundas Calvin Chr. School, Ofield Rd. N., Dundas, Ont. For info. call (416) 627-1411.
- June 11 Hollandse Dag in Moorefield Park. Starts at 10 a.m. Speaker: Rev. Hans W. Zegerius. Take lunch along.
- Jun. 29 - Jul. 1 Fourth International IFFLP Congress at the Skyline Hotel, Ottawa, Ont. Theme: "Families in a changing world." For info. contact: (613) 728-6536.
- Aug. 5-7 1986 Coffee Break Convention at Red Lion Inn, Bellevue, WA. Main speaker: Rebecca Pippert. Contact Edna Kuipers, 19217-55th NE, Seattle, WA 98155 or phone (206) 365-9945.
- Sept. 26 & 27 Concert by Homeward Bound. For more information contact Agnes Van Dyke, R.R.#1, Atwood, ON N0G 1B0 or phone: (519) 356-9006 after 6:00 p.m.
- Oct. 17-24 Visit Mexico (from a missionary perspective). Tour leader: Rev. Chester Schemper of the World Home Bible League. For info. phone: (416) 741-2140.

Advertising Deadlines			
Dated	Mailed	Display	Classifieds
Fri. Apr. 11	Tues. Apr. 8	Wed. Apr. 2:8:30a.m.	Thurs. Apr. 3-8:30a.m.
Fri. Apr. 18	Tues. Apr. 15	Wed. Apr. 9-8:30a.m.	Thurs. Apr. 10-8:30a.m.
Fri. Apr. 25	Tues. Apr. 22	Wed. Apr. 16-8:30a.m.	Thurs. Apr. 17-8:30a.m.

Protestants at Mass: a surprising view from the Catholic side

In *The Catholic Register's* "Question Box" (March 29, 1986), Father Matthew Meehan answers a reader's question regarding sharing communion with non-Catholics.

Q: "What is your answer, Father, to Catholics receiving Communion in Protestant Churches, as we sometimes see Protestants at Communion in our Catholic Church? Our parish priest doesn't always know they are Protestants, of course."

A.: "The Anglican Archbishop Ted Scott asked our Canadian bishops for intercommunion or 'eucharistic hospitality' at ecumenical events, when he said: 'Other denominations are deeply hurt by the Catholic refusal to accept them at the communion table.' Bishop John Sherlock of London, then president of the Canadian bishops, said he recognized the pain in the archbishop's words, but that sharing the Eucharist is premature. *It's a form of cheating, because it assumes a unity of faith not yet achieved.* 'For us,' Bishop Sherlock said, *'the sharing of Holy Communion is the end-result of ecumenism, not the beginning.'* No intercommunion." [Emphasis ours.]

MVT

Notice to early immigrants

Albert VanderMey, author of *To All Our Children* and a number of other books, is about to tackle another project on the Dutch immigration to this country.

He's anxious to get in touch with immigrants who settled here in the 1920s and 1930s. Their stories, anecdotes and pictures will be used to round out a forthcoming book on the hardships and triumphs of the early immigrants who paved the way for the postwar influx.

Because their number is dwindling rapidly, VanderMey wants to record their experiences now. If you have something to contribute, or know of someone who has, please write in Dutch or English to:

Albert VanderMey
85 Fairview Drive
Brantford, ON
N3R 2W8

Did you know short announcements are FREE in the Calendar of Events?

Events/Dutch

Chinese gemeenschap heeft grote banken niet nodig

(Canadian Scene) — Wat doe je als je geld nodig hebt voor een huwelijk of om een restaurantje te beginnen? Zij die genoeg opgespaard hebben of bezittingen hebben waartegen ze geld kunnen lenen hebben daar niet zoveel moeite mee. Maar wat doe je als je geen geld hebt en alleen maar een goede reputatie? En als je het

bovendien tegen hebt dat je niet zo goed met de taal overweg kunt en je voelt je eigenlijk in een cultuur die je vreemd aandoet? En op het moment dat je je plannen maakt heb je maar een eenvoudig baantje en je ziet er tegen op om naar zo'n grote Canadese bank te gaan om daar over je financiën te praten. Als je thuishoort in de

Chinese of Vietnamese gemeenschap van zo'n 50.000 mensen in Montreal en omgeving dan is daar wel een oplossing voor. Daar bestaat namelijk een soort van "self-help" bankwezen waarbij geldgevers en geldleners betrokken zijn. Sam Yik Wa is een soort van self-help geldbron, waar mensen, die willen sparen, kleine bedragen (vanaf \$20 per week) kunnen investeren en geldleners geld kunnen lenen. De grote banken maken zich hier geen zorgen over, maar men voldoet hier toch wel aan een behoefte. De geldleners betalen slechts 6 tot 10 procent per jaar voor het geleende geld en dat is een stuk lager dan wat de gewone banken vragen. Wekelijks is er thans zo'n \$200.000 tot \$250.000 bij betrokken en langzaam maar

zeker begint de geldwereld — waaronder de Financial Times — meer aandacht aan dit initiatief te besteden. Bij de ongeveer 100 verschillende zogenaamde "pool units" zijn 2.000 tot 3.000 geldgevers of investeerders betrokken, en deze "pool units" bestaan meestal uit familie groepen of religieuze groepen. De beschikbare fondsen vinden wekelijks op Zondagmiddag op een "veiling" een bestemming en de geldleners moeten beloven hun schuld in 100 wekelijkse bedragen af te betalen. Het programma werkt uitstekend in Montreal en niemand heeft tot nu toe gefaald om het geleende geld terug te betalen, hoewel in enkele gevallen de borg bij heeft moeten springen. Met de hulp van zo'n borg werd het dan mogelijk om de schuld

over een langere periode in kleinere wekelijkse bedragen af te betalen. Dit systeem komt in vele opzichten overeen met het traditionale Canadese zg. co-op bankwezen. Maar het dynamische karakter, waarbij uitsluitend in contant geld gehandeld wordt, geeft dit self-help systeem een uniek Aziatisch karakter.

Overgenomen uit Cultures Canada.

We vestigen er uw aandacht op dat er gewijzigde abonnements-tarieven vermeld zijn op pagina twee.

Let's Play Chess

P. Layer

FIRST SERIES OF PROBLEMS IN APRIL

#1088

Position

7

#1089

E. Visserman

Holland, 1944

13

8

White to play and win

9

2-mover 2 pts.

Notes

1. The game position shows White having a Bishop and Knight for a Black Rook. This is normally not enough to win. Should White obtain the exchange (one minor piece for the Rook) it would be one piece ahead, hence a win. Please give the way for White to play and win.

2. The two-mover, #1089, received a first prize in a chess contest. The solution itself is a bit crude. The Black variations give the theme or idea. Please give the key and threat(s), if any.

3. The deadline will be given with the second series.

Dundas Calvin Christian School, Inc.

Ofield Road, North — Dundas

invites all past and present members to a time of fellowship and thanksgiving.

on Saturday, May 31, 1986

beginning at 1:00 p.m.

Further details will follow.

For more information call the school at 416-627-1411

CAMP KE-MON-OYA

Camp KE-MON-OYA, (Place of renewal), Lake Chandos, Apsley.

An interdenominational camp for boys & girls, ages 8 - 14

C.I.T. program for 15, 16 & 17 year olds.

Canoe trip program, ages 15, 16 & 17 years.

Open for fall and winter retreats.

For further information: call (705) 656-4631, or write to R. Lenters Box 213, Apsley, ON K0L 1A0

25th ANNIVERSARY

Help celebrate the 25th anniversary of John Knox Memorial Christian School of Fruitland, Ont.

on April 26, 1986

1-5 p.m. open house

5:30 p.m. banquet

8:00 p.m. evening program

For information call: (416) 563-5152 or (416) 643-3987

— Daniel A. Ruiter Youth and Young Adults Haven Reformed Church Kalamazoo, Michigan

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Laatste blik

Toen het bericht kwam dat u dood was, moeder, ben ik met een gelaten hart op reis gegaan, omdat ik dacht: Wat heeft het nog voor zin? u bent nu al zo ver bij ons vandaan —

ik schreide niet om uw vertrekken, moeder, u was een mens met een belijdenis, maar wat me kwellen bleef was het besef, dat u hier aan geluk veel had gemist —

en ik zei: "God, ik wil niet aan haar denken zoals ze in een kist ligt, stil en koud, een dood gezicht in mijn herinnering ... laat mij de vrouw die van de haven houdt,

die ik zie zitten in haar eigen hoekje, omringd door bloemen, kijkend naar het gaan van sleepboten en schuiten en het zeeschip, dat vrolijk uitvaart langs haar open-raam!"

Maar toen ik kwam in de voorname kamers, waar men u als een pop had opgebaard, en handen drukte zoals het behoort, werd ik met anderen in de rij geschaard,

geroepen om een laatste blik te werpen op wat er stoffelijk van u overschoot — ik kwam onwillig: waarom moest uw beeld vervagen in de dwaasheid van de dood?

Toen zag ik — en ging daar de hemel open? — uw lief gelaat, zo wonderlijk verheugd als niemand in die rij het had gekend: u was de poorten ingegaan met vreugd —

en al uw leed en eenzaamheid verdwenen, en alles dat zo diep u had gewond zonk spoorloos weg in deze zekerheid: God bracht u tot Zijn blijde morgenstond.

Vreemd — sinds ik uw gezicht gezien heb, moeder, ben ik niet meer bevreesd om dood te gaan, want ik weet nu dat uw Verlosser leeft en dat Hij ook voor mij is opgestaan.

Tini Van Ameyde, Edmonton, Alberta

"Ik weet op wien ik mij betrouwe al wisselen ook dag en nacht ..."

Dutch

Persoverzicht

Carl D. Tuyl



We gaan maar met de deur in huis vallen en we delen direkt mee dat de eerste prijs voor politieke vaardigheid van de week naar New Brunswick gaat. De winnaar is daar de provinciale Minister voor Volkshuisvest-

ing die zijn zuster een leuk baantje bezorgde. Toen hij hierover ondervraagd werd, zei hij dat hij niet tegen zusters wilde diskrimineren.

De poedelprijs gaat naar het buitenland met name Washington. Die prijs is

bestemd voor de nieuwe Canadese bokskampioen Sondra Gotlieb, echtgenote van onze ambassadeur daar, die haar secretaresse met een oorveeg tegen de grond sloeg. Deze nogal chique dame moest toch eens even ingelicht worden

omtrent het feit dat de Middeleeuwen langer dan sinds gistermiddag over zijn, en dat men dienstmaagden niet langer mag slaan.

Onze prime minister was ook in Washington, en

althoewel niemand hem om de oren sloeg was het toch ook alweer geen onverdeeld sukses. Een senator in die stad zei in zijn rede dat het zo goed was dat "Muldoon" prime minister van Canada was. De volgende keer als Mulroney weer naar Washington gaat moet hij maar zo'n kaartje in zijn lapel dragen: "Hello mijn naam is Brian Mulroney."

Toch zat er wel een zekere winst in het bezoek. President Reagan verklaarde het eens te zijn met het rapport over zure regen. Dat rapport vraagt om een vijf biljoen uitgave voor milieureiniging. Er werd ook overeenkomst bereikt over het feit dat huidige economische irritanten de onderhandelingen over tariefbeperking niet in de weg mochten staan.

Tussen twee haakjes wij voeren voor vijftien biljoen dollars meer uit naar Amerika dan terugkomt aan invoer uit dat land. Toen het handelsoverschot met Japan zo groot was werd er allerwegen in de States geprotesteerd. Niemand in Washington heeft ook openlijk het onderwerp van Canada's nogal minimale bijdrage aan NATO aangeroerd. Onze prime minister werd dus, alles in aanzien genomen, erg beleefd behandeld.

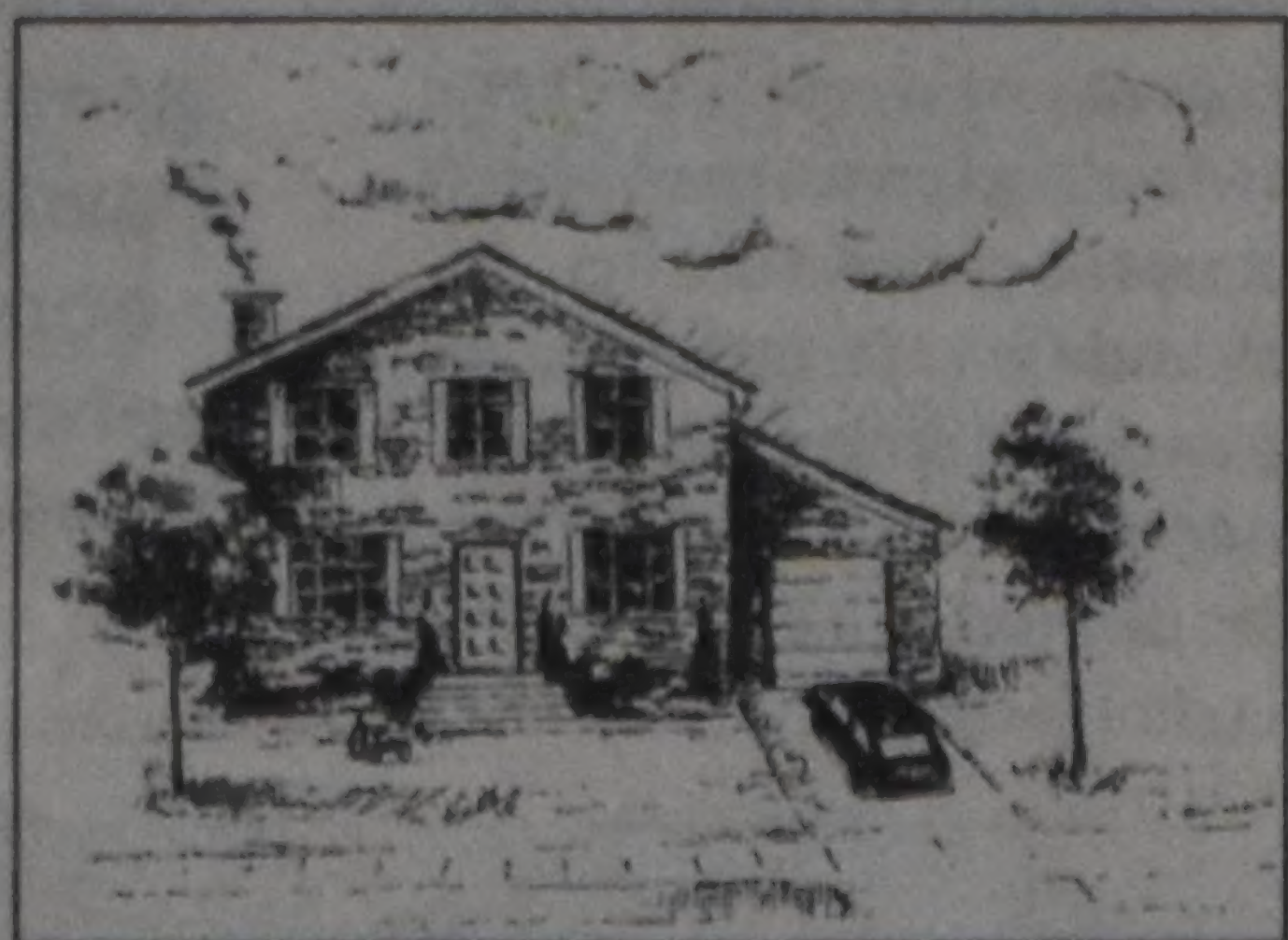
Dat was heel wat anders in Ottawa waar de oppositie de tonijnzaak weer eens even te berde bracht. Dat kwam omdat Mulroney's relaas ervan in de New York Times nogal belangrijk afweek van het verslag dat hij indertijd in de Kamer gegeven had. Het kamerlid Nunziata liet zelfs het woord "leugenaar" uit zijn mond vallen hetgeen de president ontging en Nunziata werd er dus niet voor bestraft. Want kijk, politici kunnen het wel op een loopje nemen met de waarheid maar het woord "leugenaar" mag in de Kamer niet gebruikt worden. Niet netjes!

Er was ook nogal geharrewar over het feit dat zes kamerleden een uitnodiging van Zuid Korea aannamen zonder toestemming van hogerhand. Ze zullen wel gedacht hebben: "lekker's een paar weken er tussen uit." Zelfs Deputy Prime Minister — de man zonder lach — Erik Nielsen — gaf ze er in de Kamer van langs. Ze zullen wel strafregels moeten schrijven; honderd keer "ik mag geen fooien aannemen zonder toestemming."

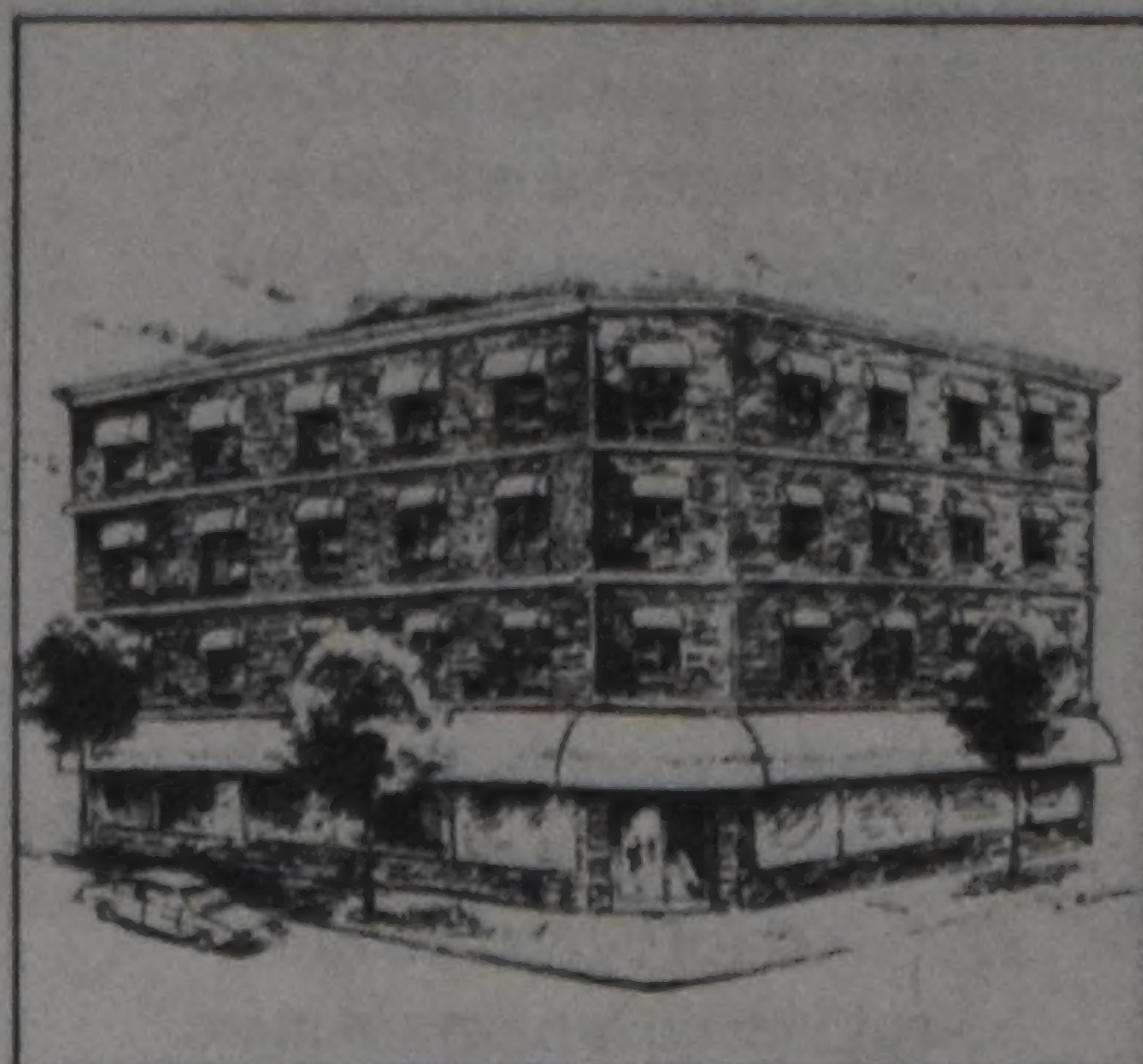
Het was trouwens helemaal geen goeie week voor de P.C.'s. In Manitoba won de N.D.P. weer en in Newfoundland is Peckford in moeilijkheden door een staking van ambtenaren en onthullingen over de nogal

Vervolg op pagina 24 ...

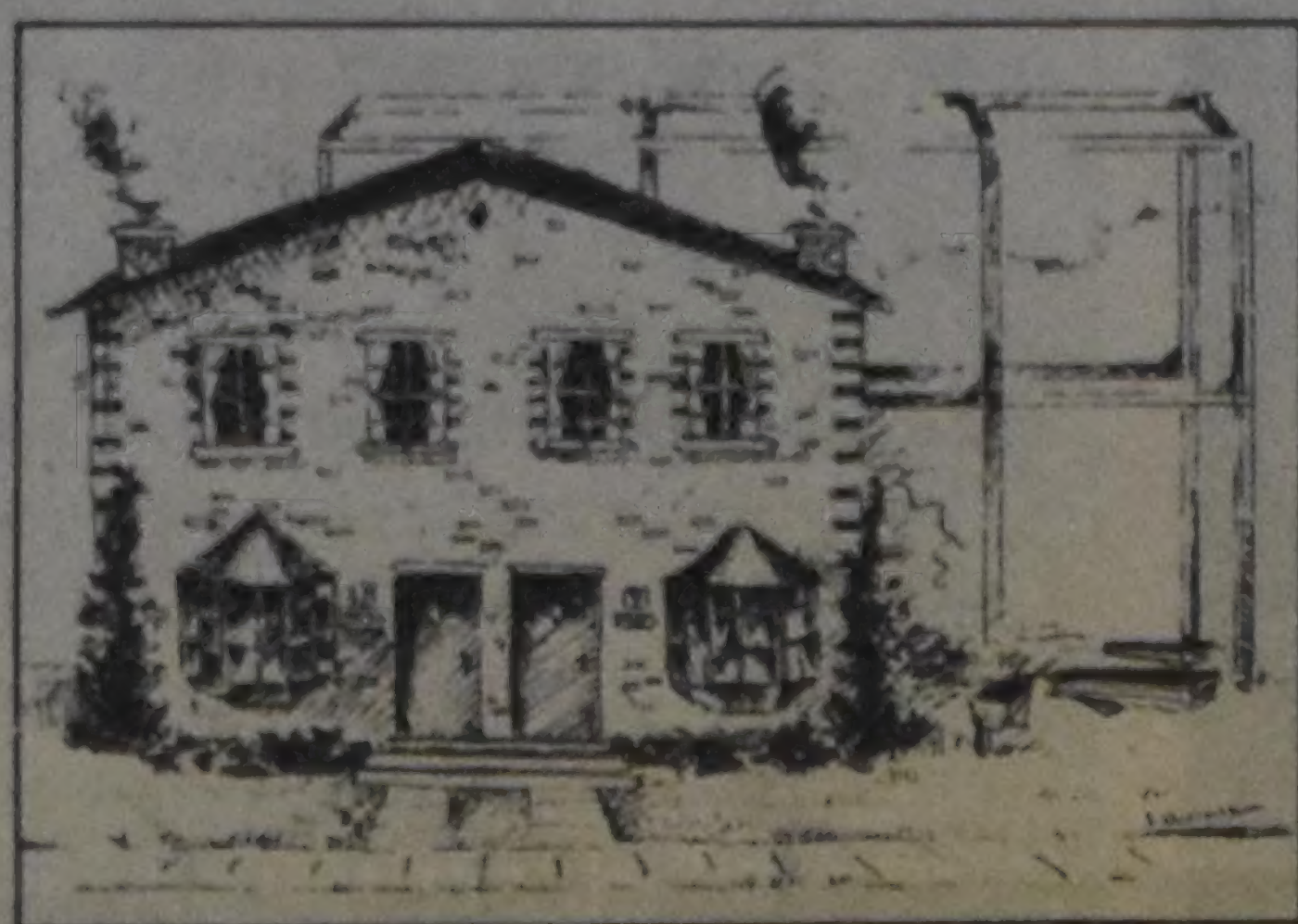
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God is de arts

Een interview met een christen-arts, Dr. J. Bruyneel te Gent, België

In mijn spreekkamer had ik een duidelijke tekst hangen die het volgende vermeldde. God is de arts, ik dien hem nu, als Hij het wil genees ik u. Dat gaf wel eens aanleiding tot een gesprek. Na een aantal jaren was er zoveel stof achter het glas gekomen dat er reparatie nodig was. Dat nam nogal enige tijd en ik kreeg op een dag een dame op het spreekuur die me zei: "Meneer docteur ik vind één ding spijtig van u."

"Zo wat dan wel?"

"Dat ge die schone tekst weggenomen hebt."

J.B.

Zijn er voor een christen — in de uitoefening van het vak — moeilijkheden inzake diagnose en therapie? En wat het laatste vooral betreft: is de zekerheid van het heil beslissend bij de therapie?

Da's een vraag om over na te denken. Kijk de diagnose van een maagzweer blijft dezelfde voor een gelovig als voor een ongelovig arts. Maar de achtergrond van de kwaal (en dat is onder andere ook bij de maagzweer) ligt vaak op het psychisch vlak.

He is u bekend dat aan die psychische achtergrond van organische kwalen in de geneeskunde meer en meer aandacht wordt besteed, ook omdat men zich bewust is dat onze huidige maatschappij daar ruimschoots aanleiding toe geeft.

En daar komen we dan weer op een terrein waar we als christen een medicijn te bieden hebben die beter en bovendien gratis is.

Met de stelling: de zekerheid van het heil beslissend bij de therapie gaan we te ver denk ik.

Een zuiver psychische benadering van de zieke — kan ook door een niet gelovig arts — voor de patiënt ook bevrijdend werken.

Ik denk dat de christen-arts daar beter zal slagen waar de patiënt door zijn ziek worden dieper over de levensvragen gaat nadenken, want de blijde boodschap van God kan slechts daar heil geven waar het geweten geraakt is.

Er zijn nogal wat verschillen, bijv. homeopathie en allopathie, zijn die belangrijk met het oog op het Woord van God?



Taale: "Goeie grutte, wat hei-je nou besteld. Dat lijke wel ratte!"

Nent: "Sou et an m'n maleits legge? Ik heb toch beschuit met muissies besteld fan wege de geboorte van onze prinses."

Ik heb zelf de homeopathie gedurende héél mijn praxis toegepast. Nooit heb ik als christen kunnen merken dat daar een of ander demonisch element in stak.

Als we over de alternatieve geneeswijzen willen praten moeten we in de eerste plaats op wetenschappelijk terrein komen.

Er leeft (helaas) in onze evangelische kringen een "demophobie" die op geneeskundig vlak alles verkettert wat niet tot de officiële therapie behoort.

En wat deze laatste betreft: zou het verslaven van onze patiënten met angst — en depressiewerende middelen dan christelijk gezien zo onschuldig zijn?*

Gods Woord veroordeelt zeker alle toverij en sterrenwichelarij, maar voor we een geneeswijze op grond van demonische invloeden veroordelen moeten we zeker zijn van onze zaak.

Ook met het toeschrijven van demonische krachten in gevallen van geestesziekten. Meer dan eens is immers gebleken dat bepaalde "waantoestanden" te wijten zijn aan de aanwezigheid van een bepaalde stof in het bloed, in het lichaam zelf ontstaan, die in enkele gevallen zelfs met een goede medicatie kan verwijderd worden en de agressiviteit of phobie van de patiënt kan verhelpen. Denk maar aan koortstoestanden, kraambedkoorts bv.

Heeft het Woord ons iets te leren aangaande ziekte, genezing, sterven, overwinnen?

Hier vraagt u natuurlijk naar de bekende weg.

Wat sterven betreft is er geen twijfel: de Romeinenbrief leert ons dat door de zonde de dood is gekomen (Rom. 5:13), ja dat de dood de bezoldiging van de zonde is (6:23).

Na de zondeval zegt God aan de mens in het paradijs wat hem nu allemaal als gevolg daarvan te wachten staat: zweet, doornen, distels ... Daar wordt de ziekte niet bij genoemd.

Toch denk ik niet dat iemand er moeite mee heeft om aan te nemen dat de ziekte ook een gevolg is van de zonde, ziekte is immers oorzaak van de dood. God heeft alles onder de zonde besloten (Gal. 3:22), ook de ziekte.

Dat is algemeen. Of een ziekte nu een straf is van God op een bepaald kwaad in ons leven moeten we zelf kunnen uitmaken. In de gemeente van Korinthe was dat zo (I Kor. 11:30).

Het kan een beproeving van God zijn. Zie het geval van koning Hizkia. En bij hem zie je ook zéér duidelijk dat de genezing van God komt; maar nota bene bij middel van een "medikament": een klomp vijgen.

Dat lezen we o.a. in II Kor. 20. Laten we dus de Heer danken dat Hij de middellijke weg der medicijnen wil gebruiken om ons gebed tot genezing te verhoren. Het slechte voorbeeld vinden we in II Kron. 16: koning Asa zocht in zijn ernstige ziekte geen hulp bij de Heer, maar enkel bij de heelmeesters! En dat ging fout.

Tenslotte is er geen schoner overwinning, als u me daarover vraagt, dan die van de gelovige, die — wetend dat zijn stervensuur gekomen is — dit zonder angst uit de hand van zijn Hemelse Vader kan aannemen, zoals in het geval van de patiënt waarvan ik u verteld heb. "Zalig zijn de doden die in de Heer sterven" (Openb. 14:13).

En wat betreft de toekomst, naar welke een christen uitziert, zal ook ons lichaam daarin delen?

Het behoort tot één van de ernstige fouten in onze christenheid gemaakt: de vernedering, soms verachting van het lichaam.

Die fout is gekomen doordat men "lichaam" gelijk heeft gesteld met wat de Schrift noemt "het zondige vlees."

Het zou een apart hoofdstuk worden daar op in te gaan.

God heeft de mens een lichaam gegeven, nota bene "naar Zijn beeld." Dan moeten wij daar niet gering over gaan denken.

En God vindt het erg als wij dat lichaam zomaar aan een hoer bv. geven (II Kor. 6:15).

En de Heer heeft van ons lichaam een tempel van Zijn Geest gemaakt. "Weet gij dat niet," moet Paulus tot de Korintheïers in dit hoofdstuk roepen (vers. 19). Ja, we

kunnen zelfs God verheerlijken in ons lichaam: vers 20 en het tot "een levende offerande stellen": Rom. 12:1. Wat de toekomst betreft zou ik het hele 15e hoofdstuk van de eerste Korinthebrief willen citeren: we krijgen een nieuw verheerlijkt lichaam, zonder ziekte, zonder pijn, want zonder zonde. Het mooiste vooruitzicht is echter dat we dan zelfs op de Heer Jezus zelf zullen lijken!

Geschapen naar Gods beeld hebben we dat beeld verknoid.

Wonder van Gods genade, dat al wat wij verknoid hebben door Hem hersteld wordt.

We zullen niet alleen Jezus zien, zoals Hij is, maar zelfs Hem gelijk zijn: I Joh. 3:2.

Ik word vaak bij een begrafenis bepaald bij twee schriftplaatsen. De eerste is I

Kor. 15:26. Daar wordt de dood "de laatste vijand" genoemd. Ieder arts weet dat hij tegen die laatste vijand niet op kan. Het is voor ieder geneesheer een ontmoedigende belevenis zijn patiënt, waar hij zoveel voor gedaan heeft, te moeten "opgeven."

De tweede schriftplaats is Fil. 3:21: Jezus zal "het lichaam van onze vernedering veranderen tot gelijkvormigheid aan het lichaam van zijn heerlijkheid." De grootste vernedering die we ondergaan is dat ons lichaam aan de ontbinding wordt overgegeven.

Maar de Heer Jezus zelf zal daar iets van maken dat precies op het Zijne zal lijken: wat een vooruitzicht!

Overgenomen uit De Kruisbanier, 5 februari, 1986.

Gebed van Habakuk

Naar Habakuk 3:2,17-19
Melodie: psalm 40

*O HERE God, ik heb uw stem gehoord,
uw plan hebt Gij aan mij onthuld.
Nu is mijn hart met vrees vervuld.
O HERE, doe naar uw gesproken woord,
laat in de loop der jaren
uw werk zich openbaren;
wanneer uw gramschap brandt,
denk aan ontfermen, HEER,
zie op uw kindren neer,
behoed hen door uw hand.*

*Ik zal, wanneer de vijgeboom niet bloeit,
geen veldgewas de landen tooit,
wanneer de schapen zijn verstrooid,
geen zoete vrucht meer aan de wijnstok groeit,
de Koning van mijn leven,
de HERE, ere geven
en juublen voor zijn naam!
Hij maakt mijn voeten licht:
ten dage van 't gericht
doet Hij mij veilig gaan.*

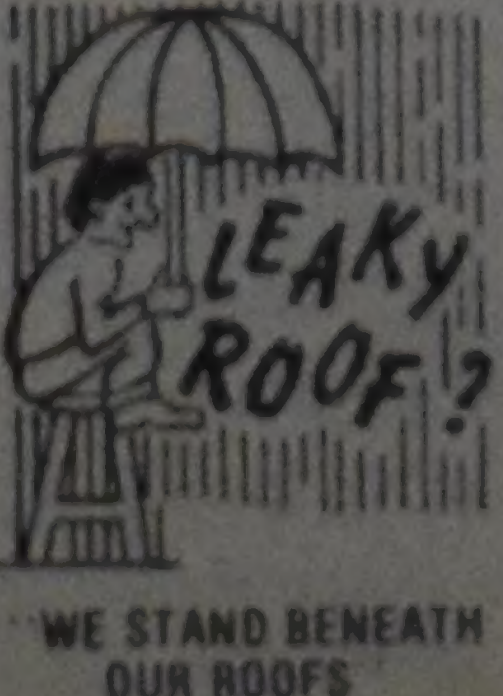
*De HERE Here is een sterke held,
wiens kracht mij in mijn zwakheid schraagt,
die als een adelaar mij draagt,
Hij heeft mij op een hoge rots gesteld.
Lichtvoetig als de hinden,
zal ik een schuilplaats vinden
wanneer zijn toorn ontbrandt.
Wanneer het veld verdort,
het land onleefbaar wordt,
bergt Hij mij in zijn hand.
Uit: Een lied voor de Bruidgom
door Joop Klein*

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The mentally handicapped/sexuality

Almost every page worth quoting

Man and Woman He Made Them, by Jean Vanier, Toronto: Anglican Book Centre, 1984. Soft cover, 177 pp., \$8.95, Can. Reviewed by Harry A. Van Belle, Hamilton, Ontario.

Every so often someone writes a book so profound that almost every page of it is worth quoting. *Man and Woman He Made Them* is such a book. Written by Jean Vanier, world-renowned founder of the L'Arche communities, the book recounts, as do others by the same author, many years of living with and caring for the mentally handicapped. What makes this book so readable is the fact that its style hides a wealth of lived-through experience by a man whose heart is obviously full of love and respect for those whom he identifies as the "poor of the earth." Thus, it is more a book to ponder than to read.

The focus of the book is a frank discussion on how mentally handicapped people are to live out their sexuality in relation to each other. But in dealing with this topic Vanier has many insightful things to say about relations between all men and women everywhere.

Wounded heart, healing community

Central to the book are his notions of the wounded heart and the healing community. Mentally and otherwise handicapped people are wounded in their very hearts when they are made to live in a society that demands more of them than they have to offer. And their hearts are filled with anguish when they are rejected by others for their inability to deliver. As a result, they erect barriers between themselves and others. They come to relate to others in distant, defensive, or aggressive ways. Only a

community that welcomes them in love — as they are, with their limitations — can remove those barriers. And only the supporting, compensating and guiding care of others in such a community can call forth the peculiar gifts of the mentally handicapped: those of joy, celebration, and unproblematic affection.

Within this overall framework Vanier discusses a number of topics in more detail: the sexual needs of the handicapped, celibacy, the possibility of marriage, sterility, conception, childbirth and nurture, the integration of genital sexuality in the whole of their lives, etc. The backdrop of all these discussions is consistently the assertion that love begets love, and that love thus begotten is fruitful of more love.

Otherworldly?

The book is quite obviously written by a Roman Catholic. As such, some of its passages are rather "otherworldly." Thus, for example, the author labours too hard to prove that sex is sacred rather than physical, as if such a natural act can only be redeemed when it is baptized by grace. His glorification of celibacy and fecundity creates the suspicion that for him, sex as such, is problematic. But much more evident throughout the book is his open confession that Jesus Christ is his Lord and Saviour. This leads him to correctly identify the human heart as the source of all human evil and the love of God's heart as the source of all human healing. This confession is important because it keeps him from rejecting certain created realities as inherently evil, and allows him to distinguish between good love and bad love, good sex and bad sex, good relations and bad relations.

All in all, this is a good book. Buy it and read it! You won't be sorry.

Persoverzicht

... vervolg van pagina 22.
luxueuze levensstijl van de premier, hetgeen tenminste ten dele bekostigd wordt uit de provinciale kas.

President Reagan verloor de heftige strijd over militaire steun aan de guerilla's in Nicaragua hetgeen wel te vergelijken was met de klap van Sondra Gotlieb. Toch wordt er over 't algemeen verwacht dat hij niet alleen de strijd niet zal opgeven maar dat hij zelfs eventueel toch zijn zin zal krijgen. Zoals U weet hebben de kerken in Amerika en in Canada zich tegen hulpverlening aan de Contra's uitgesproken.

In Frankrijk is de "samenwoning," zoals de Fransen de nieuwe koalitie-situatie noemen, begonnen. Mitterand de president ontmoette het nieuwe kabinet in een vergadering van vijf-entwintig minuten. Dat zal even een heibel worden daar!

Er is een trouwerij op komst in Engeland. Prins Andrew gaat trouwen en de plechtigheid zal moeten bijdragen tot de welvaart in Engeland door al de toeristen die de plechtigheid zullen willen bijwonen.

Een plechtigheid die onze lezers waarschijnlijk ook wel zal interesseren is dat op 1

januari van dit jaar Flevoland de twaalfde provincie van Nederland werd. We zijn begonnen met zeven, weet u nog wel? Nu zijn het er al twaalf.

En omdat dit toch in het Hollands is volgt hier een overzicht van belangrijke gebeurtenissen in Nederland deze zomer: april en mei de bloemententoonstelling in 't Keukenhof, de grootste bloemenveiling ter wereld iedere morgen behalve Zondag in Aalsmeer, Jazz Festival 11 juli in Den Haag, Orgel Festival in Haarlem's St. Bavo op 1 juli, de Vierdaagse van 15-18 juli, een marathon in Rotterdam op 19 april.

Niet te vergeten, de reünie van de 7 December Divisie op 31 augustus. Deelnemers aan die reünie kunnen inlichtingen verkrijgen bij het Departement van Oorlog in den Haag. Of U kunt zich om allerlei soort inlichtingen wenden tot de Netherlands Board of Tourism, 355 Lexington Avenue, New York, N.Y. 10017 (212-370-7367).

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Pensive Dutchie

Syrt Wolters

The pros & cons of inter-denominational Christian schools

In Reformed Christian school circles there seem to be two opposing currents of thought on the matter of inter-denominational Christian schools. On the one hand are those who strongly promote a broadening of the support base of our schools. To that end, they would invite everyone who confesses to be a Christian, and who wishes to enrol his or her children in a Reformed Christian school, no matter from what church background.

On the other hand are those who are equally strongly opposed to such an idea, and experiences of the past to that effect are quoted to prove their point. They fear that, inescapably, the school will lose its "Reformed" moorings and gradually develop into a sweet evangelistic school with no spiritual back-bone. Therefore they feel that it is an absolute must that Reformed schools should remain strictly "Reformed." For that reason the three forms of unity (Heidelberg Catechism, Canons of Dort, and the Belgic Confession) of the Reformed churches must be an integral

part of the constitution of any Reformed Christian school. The moment we let that go, the school is bound to wreck on the rocks.

Are there dangers?

There are dangers with both positions! We should never imagine that we can navigate our Christian "ships" in secure waters — free from "clips." From the past, examples, can be brought forward to prove that an exclusively "Reformed" community of whatever "ship" becomes complacent, smug and stale, deteriorating into an institution without any backbone. Keeping the "three forms" in the constitution is no guarantee that a school will remain biblically "Reformed."

In opening the doors to a broad base of Christian "fibres" brings dangers too, no doubt about it. Particularly when a school tries to accommodate the "newcomers" theologically. Then, inevitably the school's philosophy will water down to the lowest common denominator. The school will end up by being neither meat nor fish.

What to do?

What is the answer to this problem? Apparently it is impossible to escape "dangers." As I see it, in both positions we try to avoid, to circumvent dangers. And that is a fundamental mistake. We are not called to avoid oncoming clips, but to face them for what they are, and cope with them! That keeps us on our toes.

Dr. Charles Silberman, in his book *Crisis in the Classroom* (1970) made a very worthwhile observation in evaluating the educational system in the United States. On more than one occasion he makes the point that, "no school will ever be better than the immediate supporting community" and "any school reflects the spiritual integrity of its immediate supporting community."

Reformed schools cannot afford "narrow-mindedness"

Dr. Silberman is writing about the American public school and the public supporting community, but, when one comes to think about it, one will discover that this is equally true for every Christian

school as well. Do we want strong Christian schools? Then build and develop a strong supporting school community.

Why do we want Christian schools? Is it only to secure an oncoming "Reformed" generation? Or should we raise our visor and realize that any school is a preparation for full life in society? Any school is "moulding" minds for tomorrow. The prevailing "mind" of tomorrow's society is being shaped in the schools of today. The main task of any Christian school, as I see it, is to "preserve the Christian mind in tomorrow's society." As it is, society is soaked by secular humanism. The Christian mind in society has been smothered to almost non-existence. If there will ever be any hope toward any improvement on that score, the Christian community must rise to the occasion and be determined to do something about it!

I am strongly convinced that not only Reformed Christians have a monopoly on that view. Thousands of other Christians are equally concerned, although not too many know what to do about it.

Forget for a moment some theological differences. State what your goal, your program

is. Spell out in no uncertain terms in an educational creed, what you think a Christian school should be: An institution for "preserving the Christian mind for tomorrow's society!" We believe that Christian education is a responsibility of the entire Christian community. I believe that this includes all Christ-believers, Reformed or not! I for one, am willing and prepared to work together in Christian education with anyone who confesses Christ as his or her Saviour and Lord. I am convinced that in heaven I will "sup" at the Lord's table with many who were not Reformed. If Christ in heaven does not exclude them from His table, who am I to say on earth, "I cannot work communally with you!" In fact, many church "walls" will melt away under the warmth of communal love expressed in working together in this world.

In my next article I hope to elaborate on ways to cope with the dangers that arise with such working together.

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